

MIA JUBILEE IMPROVEMENT ERA

JUNE, 1925

Organized by the National Federation of Young Men's
Christian Association, General Secretary, and the
Baptist Church of America.

George E. Foster, Day
Speaker

Addressed specially by the General
Secretary of the M. I. A.
Samuel G. Gray
Utah

JULY 19

No. 5

1875

DISAPPEARED
JUNE 10,
THAT SAME
YEAR



1925

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Hope sang to life with a silver tongue;
Hope beckoned love down a flowery way,
Where 'twas always morning and always May,
And two true lovers need never part—
Do you remember, heart of my heart?

"Heart of my heart, when the noon was high,
Work showed the way we must travel by;
Duty spoke cold and stern in our ears,
Bidding us bear all the toil and tears,
Parting and losses, sorrow and smart—
Have you forgotten, heart of my heart?

"Heart of my heart, in the setting sun
We sit at peace, with our day's work done;
In the cool of the evening we two look back
On the winding pathway, the noon's rough track,
And the morn's green pleasance, where roses twine,
Heart of my heart—with your hand in mine.

"Heart of my heart, when the night is here
Love will sing songs of life in our ear;
We shall sleep awhile 'neath the daisied grass,
Till we put on the glory, and rise and pass
To walk where eternal splendors shine,
Heart of my heart—with your hand in mine."

E. NESBIT, in the *Argosy*.



PRESIDENT BRIGHAM YOUNG

IMPROVEMENT ERA

Vol. XXVIII

JUNE, 1925

No. 8

HISTORIC SKETCH OF THE Y. M. M. I. A. FIRST PERIOD

BY JUNIUS F. WELLS

It is the purpose of this article to provide a synoptic sketch of the Young Men's Mutual Improvement Associations rather than a history of the period dealt with. This period from its beginning, 1875 to 1898, appears to divide itself into two or perhaps three epochs. The first, from the movement inaugurated by President Brigham Young in 1875—with an allusion to previous organizations—down to the establishment of *The Contributor* and the General Superintendency, 1879-1880. The second carrying on to the development of the General Board, 1892-3, thence to the suspension of *The Contributor*, 1896, and the death of President Wilford Woodruff, 1898.

The inspiration of the general organization of the Young Men's Mutual Improvement Association was from God, expressed by the President of the Church of Jesus Christ of Latter-day Saints. It was not derived from any other society then in existence either in or out of the Church.

It is true that prior to, and at the time of the inauguration of the Y. M. M. I. A. there were a number of other societies in existence in the Church. They were variously named and were usually organized with formal constitutions and by-laws, and governed more or

Entered at the Post Office, Salt Lake City, Utah, as second class matter.
Acceptance for mailing at special rate of postage provided for in Section 1103, Act
of October 3, 1917, authorized on July 2, 1918, \$2 per annum.

Address Room 406, Church Office Building, Salt Lake City, Utah.

less by parliamentary rules. Their object was the social and intellectual improvement and entertainment of their members, and, in some degree, a religious and spiritual element featured their programs. Of such societies there was the Twentieth ward Institute, organized December 30, 1873, whose membership enrolled a notable assembly of the literary, dramatic and musical talent of the city. It had a brilliant career of several years' duration. Then there was also the popular society of the Sixteenth ward; the Sixth ward Instructive Association, organized in 1873; the Tenth ward Young Men's Literary Association, organized January 12, 1874; the Young Men's Association of the Thirteenth ward, organized March 10, 1874, with such names as George Goddard, Hamilton G. Park, Joseph Morris, and Joseph E. Taylor among the members. There had been a society in the Fourteenth ward several years earlier, with the Cannons, Taylors, Lamberts and other well known and talented people enrolled. There was a very popular society of the Young Folks of Ogden City, a virtual combination of the Young Ladies' Association and of a Young Men's Association, organized in 1873 by President Franklin D. Richards, and presided over by him for several years. In several other towns throughout the territory societies had been, or then were, in operation. Long anterior to all of these was the Polysophical Society organized by Elder Lorenzo Snow in 1854-55; and, before that, "The Young Gentlemen's and Young Ladies' Relief Society of Nauvoo," organized by direction of Joseph Smith the Prophet, March 1, 1843. Whatever rivalry, therefore, there might be in claims for priority of organization should be relegated to these and other societies like them. Upon none of them was the general organization inaugurated by President Brigham Young in 1875 built. The Y. M. M. I. Association, whose fiftieth anniversary we are celebrating in this year of grace 1925, was begun in the following manner:

On Saturday morning, June sixth, 1875, President Brigham Young, upon parting with his second counselor, President Daniel H. Wells, sent the following message to me: "Tell Junius that I want him to organize the young men."

A few moments after the delivery of this message, President Young, accompanied by Elder George Q. Cannon, departed for Logan, Cache county, where two days' meetings had been appointed for that day and Sunday.

The spirit of the work fell upon me from the moment I was chosen to undertake it. I seemed at once to know what I should do. Nevertheless, I asked my father, and he replied, laconically: "I think, if I were in your place I'd do it." After conferring further with him I proceeded to arrange for a meeting to be held in the Thirteenth ward meetinghouse. That afternoon I saw Bishop E. D. Woolley and did so. On the following morning I called upon several of the bishops of the Salt Lake City wards and requested them to announce,

at their ward services, the meeting, to be held Thursday evening, June 10, 1875, at seven o'clock; requesting their presence and a general attendance of the people. It was, of course, the expectation that President Young would be present to inaugurate this important movement. President Young returned from Cache county on Thursday morning. I was waiting for him at his office, and reported the steps that had been taken for a meeting that night and had the following conversation. The President in effect said:

"We want to have our young men enrolled and organized throughout the Church, so that we shall know who and where they are, so that we can put our hands upon them at any time for any service that may be required. We want them to hold meetings where they will stand up and speak—get into the habit of speaking—and of bearing testimony. These meetings are to be for our young men, to be composed of young men for their improvement—for their mutual improvement—a society of young men for mutual improvement. There is your name: The Young Men's Mutual Improvement Society Association."

I inquired: "What about the officers?"

President Young: "You should have a president and two counselors and a secretary, to call the roll and keep minutes of your meetings."

"And a treasurer?"

President Young: "Yes, a treasurer."

"And a librarian?"

President Young: "Yes and a librarian, when you are ready for it. That will be right, to collect good books and encourage reading them. And a roll of members. At your meetings you should begin at the top of the roll and call upon as many members as there is time for to bear their testimonies and at the next meeting begin where you left off and call upon others, so that all shall take part and get into the practice of standing up and saying something. Many may think they haven't any testimony to bear, but get them to stand up and they will find the Lord will give them utterance to many truths they had not thought of before. More people have obtained a testimony while standing up trying to bear it than down on their knees praying for it."

"Your society is not to be for debates—debating on foolish and absurd questions, which prove nothing, is a bad practice and leads to infidelity. You must not permit it, but avoid contention of every kind in your meetings."

At the end of this interview, observing my dismay when he said that he should not be able to attend the meeting, the President turned to Elder George Q. Cannon, who was in the office, and said: "I have called Junius F. Wells to begin organizing the young men, and he has arranged for a meeting this evening in the Thirteenth ward. I do not feel well enough to go out this evening. Will it be convenient for

you to?" Elder Cannon replied that he would be pleased to, if he were at liberty. He thought, however, that there was a meeting of his Quorum (the Twelve) at President John Taylor's for that evening; he was not sure, but would ascertain and leave word at the office.

Several times in the afternoon I called there and, at last, a few minutes before the time set for the meeting, word came from Brother Cannon that the previous appointment forbade his attendance. Going directly from the President's office down the Theatre hill to the Thirteenth ward Assembly Rooms, on Second South, just east of State street, I felt the responsibility of the task confronting me sensibly; and when I reached the hall and found it filled with people, many of whom were expecting to be addressed by President Young, it may be readily believed that I was nervous. Upon entering, I found Bishop Woolley, and other leading men, seated near the door in the southwest corner of the hall. I at once requested the Bishop to come to the stand. There were several bishops of city wards and other prominent men present, but Bishop Woolley declined, saying it was not his meeting and, of course, none of the others would come up. I then turned to some of the young men, who had followed me in, and prevailed on three or four to join me; among these was Elder B. Morris Young, lately returned from a mission to the Sandwich Islands, Joseph E. Wilson, and perhaps Henry A. Woolley. Brother Charles J. Thomas led in a congregational hymn and Brother B. Morris Young made the opening prayer. I followed him and spoke fifty minutes, covering the points of my interview with President Young, and I was the only speaker. At the close of the meeting, I requested those who were willing to join the association to remain, and took down eighteen names. From these it was agreed that Henry A. Woolley should be president, B. Morris Young and Heber J. Grant, counselors and H. H. Goddard, secretary. We were to arrange a time and place for future meetings, but several weeks elapsed before this was done, I suppose because I was about to go on a long trip, in President Young's company, to southern Utah. Regular meetings were not commenced until the 19th of August, which was the first meeting at which minutes were taken, officers voted for and members began to respond to the roll call. (See article: "The Thirteenth Ward Y. M. M. I. A." in this number of the *Era*.)

At this meeting the house was crowded. I spoke at length, and was reported in part by Wilmerth East, as follows:

"In announcing the object of this meeting I will say, the general object is to inaugurate a series of such meetings among the young people of this city, while the particular object is to perfect the organization of the young men of the Thirteenth ward in a Mutual Improvement Association. This is being done at the suggestion, and by the authority of President Brigham Young.

"In connection with a number of other young men, we have met together this evening to organize. We feel indebted to the sisters for their

attendance tonight. Sister Snow and those associated with her have organized the young ladies, and their labors have been crowned with success. By meeting together in an organized capacity they have been protected from many temptations and snares of the enemies of our people. The only way that we can accept the doctrines and follow the teachings of the divines of the various religious denominations, who are seeking to lead the youth of our people out from their darkness and delusion, as they think, is by breaking the fifth commandment, by ignoring the faith that our parents have struggled hard to maintain and inculcate in the hearts of their children.

"I have a mission given to me by President Young, to organize the young men, and we intend to visit every ward in this city and accomplish the object of our mission. We expect to organize here tonight, with as many, or more, members as this Church was organized with in the beginning. I will try to explain the main object. We need the cultivation of the heart as well as of the mind. It is for us to know, by the gift of the Holy Ghost and the spirit of revelation, that this gospel, for which our parents have sacrificed and suffered much, is the revealed will of God to us as well as to them. Do we remember the fifth commandment? 'Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.' Do we speak lightly of the things of God that our parents have taught us are sacred, more sacred and dear to them than their lives, and proved by the sacrifices they have made? How many of us are willing to sacrifice, as they have done, for the principles designed to save and exalt us with them in the kingdom of our Father and God who has revealed them? If we are disobedient to our parents and treat lightly the principles they have labored so long and faithfully to maintain, are we not guilty of breaking the fifth commandment? How many of you, my young brethren, realize the responsibility of seeking unto God, to know for yourselves that what your parents have taught you is of God? Do you realize that you are surrounded with enemies, the hireling priests who seek to ensnare you and lead you from the counsels of your parents whom they would destroy, if God would suffer them to do so? This is their object and mission here, to overthrow this Church and kingdom, if possible, and they expect to accomplish it by the influence they exert over the youth of our people. They are not our friends, neither are they the friends of God; their motives are false, and their doctrines are false; they seek to destroy the priesthood and lead the heirs of the priesthood down to perdition; and there is no person who has received the light of the Holy Ghost who can believe their doctrines. The only alternative therefore is infidelity. This is our fate my brethren, if we suffer ourselves to be led by them from the counsels of our parents, and lose the light of the Holy Spirit, we become infidels to God. But if we are obedient, we have a right to the Holy Ghost which has been conferred upon us, and it will teach us our duty, and by the exercise of that gift, we will know truth from error, and light from darkness. A German author said, 'Give me the education of the children when young and the kingdom is mine.' Now, this is what our enemies know, and they seek to establish their seminaries of learning in our midst as well as their churches, desiring to educate the children of the Latter-day Saints; confessing that the aged are beyond their reach; but let them have the children to educate and they will accomplish the overthrow of the kingdom of God. We can see, then, the necessity of being organized and of living our religion. My parents have taught me the truth and so have yours, and no tongue can express the gratitude we owe them for their faithfulness. It is my desire to honor and defend the principles they have taught me; for I know they have done all in their power to educate and prepare me for a life of usefulness. Now, I believe I have explained the object of our meeting together this evening, to the best of my ability. I pray God to bless our efforts and crown them with success."

Brother Millen Atwood then spoke for a short time, expressing his joy and gratitude, saying for this he had prayed; and would rather a son of his felt as Brother Junius Wells did, than to have a million dollars.

About this time President George A. Smith was lying on his death bed. He died September 1, 1875. His son John Henry had returned, August 15, from his mission to England to be with his father. I met him frequently at his father's bedside and then began a friendship which lasted as long as he lived. He became interested in Mutual Improvement and attended and spoke at the meeting in the Thirteenth ward held August 23, and later we visited several wards together. The day after his father's funeral, September 6, I started with a company, led by my father, on a preaching tour of the southern settlements. In this company were Elders Lorenzo Snow, F. D. Richards, Robert T. Burton and others. We went as far as Kanab and St. George. At the latter place I organized a Young Men's Mutual Improvement Association on Sunday evening September 26th, with Erastus B. Snow as president, and Graham A. Macdonald as secretary. Franklin R. Snow, corresponding secretary. Soon after the first meeting Anthony W. Ivins succeeded as a counselor. There were seventy members enrolled at the first meeting.

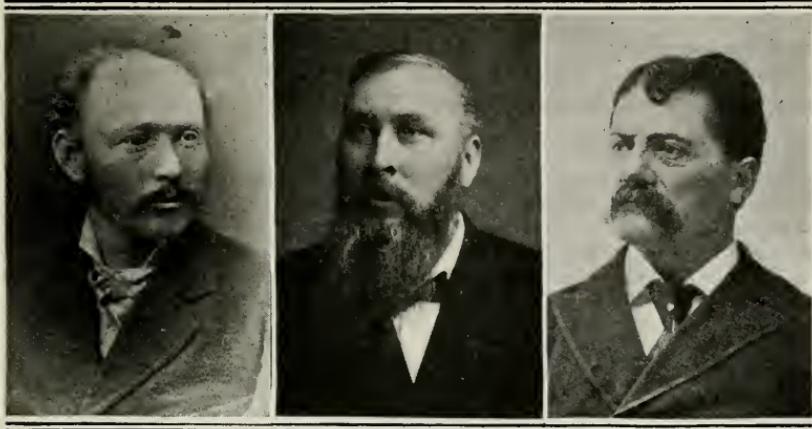
We returned from the South on the 29th of September, and a week later, at the October conference, I was called to go on a mission to the eastern states, beginning, however, in Iowa, Missouri and Illinois, but reaching New England. Before starting on this mission, I organized associations at Brigham City, Mantua, and at two or three other places, in the territory, besides certain wards in Salt Lake City. At the organization of the association of the First ward Elder Milton H. Hardy, who had returned from his mission to England, August 7, 1875, was present and then became identified with the work in which he served so conspicuously for many years.

I departed upon my mission on November 1, 1875, having made a report, before going, to President Young of the beginning and progress of the Young Men's Mutual Improvement Associations up to that time.

A few days later the following self-explanatory letter was prepared. It was given to Brother Morris Young to deliver to the brethren named. He did so, calling upon Brother John Henry Smith, who was employed at the Utah Central Railway freight office, and at the Twelfth ward school where Elder Hardy was teaching:

Salt Lake City, November 6, 1875.
Elders J. H. Smith, M. H. Hardy and
B. M. Young, Salt Lake City.

Dear brethren:—We have received from Elder Junius F. Wells, a report of the organization of Young Men's Associations in some of the wards of this city, St. George, in Brigham City, and in other places. It is our desire that these institutions should flourish, that our young men may grow in the comprehension of, and faith in, the holy principles of the



B. Morris Young John Henry Smith Milton H. Hardy
THE FIRST Y. M. M. I. A. MISSIONARIES—1875-1876

gospel of eternal salvation, and furthermore, have an opportunity to, and be encouraged in, bearing testimony to and speaking of, the truths of our holy religion. Let the consideration of these truths and principles be the ground work and leading idea of every such association; and on this foundation of faith in God's great latter-day work, let their members build all true knowledge, by which they may be useful in the establishment of his kingdom. Each member will find that happiness in this world mainly depends on the work he does and the way in which he does it. It now becomes the duty of these institutions to aid the holy Priesthood in instructing the youth of Israel, in all things commendable and worthy of the acceptance of Saints of the Most High God.

Elder Junius F. Wells, having been called on a mission to preach the gospel in the United States, we are desirous that his departure should not stay this important work amongst our young men. We therefore desire you to take up and continue the labor of organizing these institutions, and we hereby appoint you to this duty and calling. In connection here-with we wish you to visit the various portions of the territory as opportunity offers, confer with the bishops and local authorities, and acting in unison with them, call meetings, organize institutions or associations, attend to the election of officers, and give such instruction as the Spirit of the Lord may inspire and counsel from us may direct. We cordially commend you to the brethren throughout these valleys and desire them to aid you by their advice and co-operation in all your labors, and we pray God the eternal Father to grant you his Spirit in rich abundance, that you may be filled with the power of your Priesthood and calling, and that your mouths may utter forth words of wisdom whenever you open them to instruct the Saints.

Your brethren in the Gospel,

(Signed) Brigham Young,
Daniel H. Wells.

First Presidency of the Church of Jesus Christ of Latter-day Saints.

I cannot do better here than to quote from Elder Hardy's "History of the General Organization," which was published in *The Contributor*, Volume 1, 1879-80: This account is authentic and supplies in this Jubilee year to the second and third generations of M. I. A. workers,

interesting data of many of the associations still in existence, that were first organized nearly fifty years ago. It will interest many of the present officers to read the names of their fathers and grandfathers who preceded them long ago as presidents and counselors and secretaries.

Elder Milton H. Hardy's Narrative

"The writer had just arrived in Continental Europe from England, at the time the movement to be afterwards known as the 'Young Men's Mutual Improvement Associations' was inaugurated by the late President Brigham Young, in Salt Lake City. He had separated but a few weeks before in London, from Elder Junius F. Wells, who, returning home, was appointed by President Young to begin the work of organizing societies for mutual improvement. Brother Wells called a public meeting in the Thirteenth ward, Salt Lake City, on the 10th of June, 1875. The people responded, and a large audience awaited his instructions. But no elaborate delineation of the movement had yet been made. President Young had appointed the man to lead it under the Priesthood, had given him the key note: 'Mutual Improvement of the youth; establishment of individual testimony of the truth and the development of the gifts within them, that have been bestowed upon them, by the laying on of the hands of the servants of God;' and he rightly expected the work to be accomplished.

"Without precedent, and without the forms usually characterizing associations of an intellectual nature, Brother Wells briefly explained the object of the meeting, and with such favor that an association for mutual improvement was voted for * * *

'Following the above letter of appointment these brethren visited the remaining wards of Salt Lake City, assisting, where necessary, in completing their organizations. In December, 1875, Brothers Hardy and Young visited Cache county in the interest of the associations, thus beginning practically the territorial traveling missionary work assigned them. The following table will show the time of organizing in the several stakes, and the names of the officers then chosen:

CACHE COUNTY

Logan, Dec. 11, 1875.—Geo. F. Gibbs, president, Chas. W. Nibley and Ezra Crockett, counselors; Lyman R. Martineau, secretary.

Hyde Park, Dec. 26.—Thos. W. Kirby, president; Jno. A. Woolf and Edwin Thurmond, counselors; Fredk. Turner, secretary.

Smithfield, Dec. 27.—Saml. T. Henrickson, president; Orrin Merrill and Geo. Barber, Jr., counselors; Andrew Anderson, secretary.

Richmond, Dec. 28.—Alma N. Hobson, president; Wm. Skidmore and Robt. N. Lewis, counselors; Edwin Smith, secretary.

Franklin, Dec. 29.—Thos. Durant, president; LaFayette Hatch and Wm. Parkinson, counselors; Leonidas Meakim, secretary.

Mendon, Dec. 30.—Jno. Donaldson, president; Alexander Richards and Jno. Hughes, counselors; Hyrum Richards, secretary.

After visiting the southern counties they returned to Cache in July, 1876, and organized at,

Wellsville, July 13.—Jno. B. Hills, president; Ellis Salisbury and James Spence, counselors; Jos. Howell, secretary.

Paradise, organized by the bishop, on April 30, 1876.—Orson Smith, president; James Hurst and Henry A. Shaw, counselors; Gideon Olson, secretary.

Hyrum, July 14.—Jas. E. Fogg, president; Lehi Curtis and J. C. Thoreson, counselors; J. S. Allen, secretary.

Millville, July 17.—James Neve, president; Francis Cottrell and James Hovey, counselors; Jay Pitkin, secretary.

BOX ELDER COUNTY

Call's Fort, Dec. 5, 1875.—Heber Loveland, president; Thos. Wheatley and Don Loveland, counselors; Robt. Anglesey, secretary.

Bear River City, Jan. 1, 1876.—Jos. P. Anderson, president; Nephi P. Anderson, James Hansen, counselors; Peter Hansen, secretary.

Mantua, organized Oct. 21, 1875, by Junius F. Wells.—Peter Jensen, president; Andrew C. Anderson and Jas. P. Ibsen, counselors; Martin J. Chirstensen, secretary.

At this point it will be of interest to introduce the following letter explaining the practical retirement of Elder John Henry Smith, who had been called to preside as bishop of the Seventeenth ward:

Salt Lake City, Utah, March 16, 1876.

Editor Deseret News:—Elder Junius F. Wells having gone on his mission, Brothers M. H. Hardy and B. M. Young and myself were appointed by the Presidency of the Church to act as missionaries, in organizing and putting in order Young Mens' Mutual Improvement Associations throughout the territory. The wards in this city and a majority of the settlements in the northern counties have been organized, principally by Brothers Hardy and Young, and are in a healthy condition. I have been unable to take part but seldom, owing to a press of other duties. Our labors up to the present have been attended with success, and we have bright prospects for the future.

Brothers Hardy and Young are making a tour through Utah, Juab and Sanpete counties for the purpose above mentioned, and I recommend them to the Saints as good men, and filled with a desire to do good to the young men of the places they may visit.

The societies already organized will please address communications to M. H. Hardy, Salt Lake City.

Yours truly,

John Henry Smith.

UTAH COUNTY

They made a tour of Utah County, holding meetings and organizing in the following order:

Lehi, March 8, 1876; American Fork, March 10; Alpine, March 11; Pleasant Grove, March 12; Provo, March 13; Springville, March 14; Spanish Fork, March 15; Salem, March 16; Payson, March 17; Santaquin, March 18; Goshen, March 19.

JUAB COUNTY

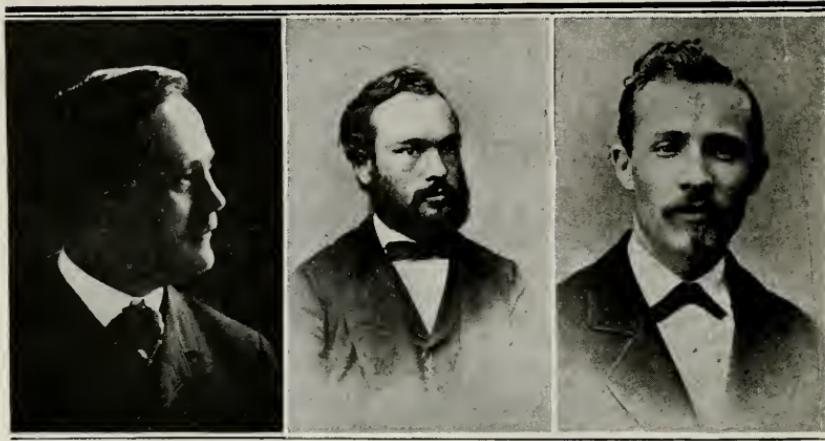
Mona, March 20, 1876; Nephi, March 21; Levan, April 2.

SANPETE COUNTY

Fountain Green, March 22, 1876; Wales, March 23; Moroni, March 24; Mount Pleasant, March 25; Fairview, March 26; Spring City, March 27; Ephraim, March 28; Manti, March 29; Gunnison, March 31; Fayette, April 1.

They returned to Salt Lake City, having held twenty-eight meetings in twenty-six days, visiting twenty-four settlements, four Sabbath and eleven day schools.

April 8, 1876, the first general conference of the Y. M. M. I. Association was held in the Old Tabernacle, Salt Lake City, John Henry Smith, Milton H. Hardy and B. Morris Young personally representing the Associations so far as they had been established. Remarks were made by President D. H. Wells, and Apostle Wilford Woodruff. A statistical report was presented, showing the name, time of organization, by whom organized, president's name, number of members, and foundation for libraries. M. H. Hardy was sustained as territorial secretary, as a step towards a territorial organization. The number of associations, as far as learned, had increased



Richard W. Young
Assistant Secretary

John Nicholsen
Secretary

George F. Gibbs
Corresponding Secretary

OFFICERS OF THE CENTRAL COMMITTEE, 1876

to fifty-seven, with an approximate membership of one thousand two hundred.

Immediately after conference, Brothers M. H. Hardy and B. M. Young continued their travels, with a view of personally representing the movement in all the counties, traveling and holding public meetings in the following order:

MILLARD COUNTY

Scipio, April 21, 1876; Holden, April 22; Fillmore, April 23; Meadow, April 24; Kanosh, April 25.

BEAVER COUNTY

Beaver, April 27, 1876; Greenville, April 28; Adamsville, April 29; Minersville, May 1.

IRON COUNTY

Paragoonah, May 2, 1876; Parowan, May 3; Summit, May 4; Cedar City, May 5.

KANE COUNTY

Kanarra, May 6, 1876; Harmony, May 7.

WASHINGTON COUNTY

Hebron, May 8, 1876; Pinto and Hamblin, May 9; Pine Valley, May 10.

From Pine Valley they went to St. George, where they represented the associations at the conference, held in the St. George Tabernacle, May 12 and 13, 1876.

Continuing their tour Brothers Hardy and Young visited, on their return trip, the east line of settlements:—Commencing at Camp Lorenzo, May 18, 1876; back to Santa Clara on the 21, thence to Washington, 22; Harrisburg, 23; and Leeds, 24. Thence to,

EAST KANE COUNTY

Visiting Toker, May 25, 1876; Virgin, 26; Rockville, 28; Shonesburg, 30; Mt. Carmel, June 1; Glendale, 2; Orderville, 3; Kanab, 7; Johnson, 8. Returning to,

EASTERN IRON COUNTY

Visited Hillsdale on June 10; 1876; Panguitch, 11. Thence to,

SEVIER COUNTY

Monroe on June 14, 1876; Joseph, 15; Elsinore, 16; Glenwood, 17; Prattville, 18; to Richfield same day; Salina, 19.

Through Southern Sanpete to Mayfield on the 20th, Gunnison again on the 21st. Thence to Salt Lake City, arriving on the 24th. They had traveled one thousand and twenty-five miles, walking one hundred and seventy-one miles, visiting fifty-six villages, holding fifty-four meetings, effecting twenty-four organizations, visiting seventeen associations already organized, and ten schools, occupying sixty-six days.

In July following, a northern tour was arranged by the same brethren, visiting the villages in the following order:

ONEIDA COUNTY, IDAHO

Mound Valley, July 19, 1876, and Soda Springs on the 20th. Thence up the Bear River through

BEAR LAKE COUNTY, IDAHO

To Georgetown, July 22, 1876; Paris, 23; Bennington, 25; Montpelier, 26; Ovid, 27; Liberty, same day; Bloomington, 29; St. Charles, 30; Fish Haven, 31; Swan Creek, August 1. Through

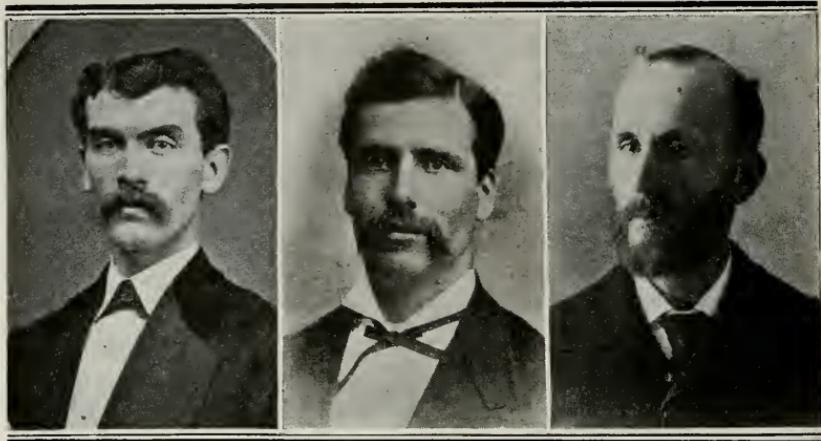
WESTERN RICH COUNTY, UTAH

To Laketown, August 2, 1876; Meadowville, 3; via Blacksmith Fork to Hyrum, Cache County, thence to Brigham City, Box Elder County, and Farmington, Davis County, thence to Salt Lake City. They made in twenty-seven days, four hundred and sixty miles, visiting twenty-one villages, holding twenty public meetings, organizing eleven associations and visiting seven already organized. During the time of these tours, Secretary M. H. Hardy, left with the associations, and sent by mail, upwards of sixteen dozen tracts and pamphlets on the First Principles of the Gospel.

This concluded the first general movement, in which public meetings were held in various cities, towns and villages of the Saints.

Distinct organizations of the Young Men were effected, and the plainest character of exercises presented and recommended. Centers for collections for cabinets were established in five prominent and intermediate districts; tracts on the first principles of the gospel were left with the various associations; and the subjects: "Acquiring individual testimony of the divinity of the mission of Joseph Smith;" "Why we have gathered from the nations to these valleys;" "The works and hardships of our fathers;" "Our citizenship in the government and kingdom of God;" "The privileges we enjoy by reason of the faithful, sacrificing, heroic acts of our parents;" and the establishment of libraries were made prominent. Weekly class work, monthly joint sessions, and serial lectures were begun.

I returned from my mission to the Eastern States on November 20, 1876, and at once resumed activity in the association work. At the general conference, in October, Elder John W. Young was sustained as first counselor to his father in the First Presidency of the Church. He at once became interested in the Mutual Improvement Associations, and suggested the organization of a Central Organization. President Brigham Young soon after conference departed for the South to spend the winter in completing the St. George temple and preparing for its dedication in the following April. I will here observe that, partly on account of ill health forbidding his attendance at evening meetings, increased cares and responsibilities owing to vexatious lawsuits instigated by his enemies, his anxiety to complete the stake organizations



Mathoni W. Pratt
Treasurer

Rodney C. Badger
2nd Counselor

Benj. F. Cummings, Jr.
Secretary

OFFICERS OF THE CENTRAL COMMITTEE, 1876—1880

of the Church and to finish and dedicate the first temple to be built in the mountains, President Young found no opportunity to pay much attention to the Mutual Improvement Associations. After my first interview with him, in June 1875, I had several conversations, while traveling with him and at his office. But I do not think that he ever attended a meeting of the associations. He knew of their work, however, and commended it. The last long interview I had with him was at Richfield, on our way from St. George, in April, 1877. It covered association work and my missionary experiences in England and America, and abounded in his personal experiences as a missionary in England in 1840-41. I shall never forget the intense interest and great delight of this conversation which lasted nearly two hours at the home of his son Joseph A., at Richfield, Sevier county, Utah.

The Central Committee

The Central Committee, as stated, was called into being at the instance of President John W. Young. The first call was published in the *Deseret News*, November 29, 1876, as follows:

"Y. M. M. I. A. All the officers and members of the various Young Men's Mutual Improvement Associations of Salt Lake City and adjacent wards are requested to meet Friday evening at 7 o'clock in the Council House. The meeting is for the purpose of effecting a central organization."

On the day following this meeting the *Deseret News* published an account of the proceedings under the caption:

An Excellent Movement

Agreeable to a published call, a number of the officers of the various Young Men's Mutual Improvement Associations of the city convened in the

Council House last evening, the object of the meeting being to take steps towards effecting a territorial Central Organization for the receiving of reports and the transaction of general business connected with this excellent movement. President John W. Young of the First Presidency was present and conducted the proceedings. Addresses on the subject under consideration were delivered by Elders Junius F. Wells, John Nicholson, W. C. Dunbar, President John W. Young and Bishop John Henry Smith, all of whom expressed their hearty approval of measures and organizations which had in view the moral, religious, and intellectual improvement of the young people of Israel who are destined to perform an active and conspicuous part in the work of God in the latter-times. A unanimous opinion was also expressed that the organizing and maintenance of a Central Committee, to be at the head of the movement would give fresh vigor and renewed impetus to the cause, and tend to make the interest in it permanent.

That all the young men connected with the various improvement associations, and also those who are not now, but are desirous of being identified with them, should have full notification, the meeting was adjourned till next Friday evening (Dec. 8) at 7 o'clock at the same place, when it is expected the contemplated organization will be effected.

The following reminder was published on December 7th:

"Officers and members of the Y. M. M. I. Associations of the city and adjacent wards and all other young men interested should keep in mind the meeting for a central organization at the Council House tomorrow night at seven o'clock."

(The Council House occupied the corner where the *Deseret News* building now stands.)

Elder John Nicholson, who had been elected secretary, contributed to the *Deseret News* the following synopsis of the adjourned meeting:

Mutual Improvement Association

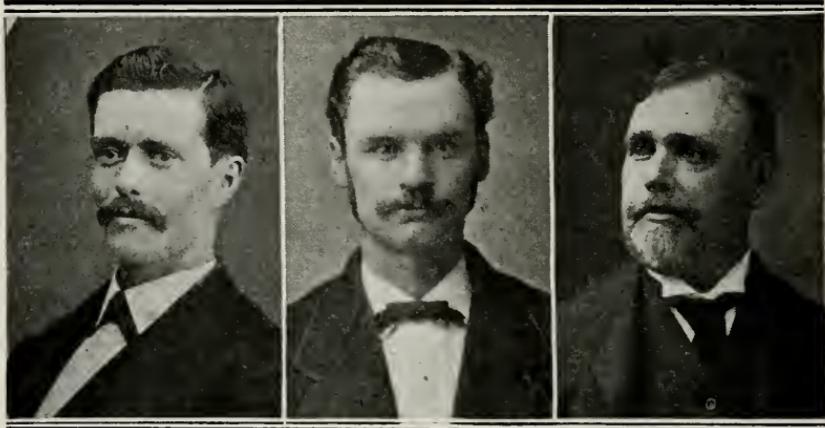
The adjourned meeting of officers and members of the Young Men's Mutual Improvement Associations, for the purpose of effecting a central organization for the territory, to stand as the head of the entire movement, was held last night at the Council House, a goodly representation from the various societies of the city being in attendance.

John Henry Smith was unanimously elected temporary chairman and John Nicholson, secretary.

The chairman briefly stated the object of the meeting, reviewed some of the labors of himself, Junius F. Wells, Milton H. Hardy and B. Morris Young in organizing Young Men's Mutual Improvement Associations in the territory, dwelt on the necessity of a central committee, to keep the interest alive and declared himself heart and soul in the movement, as it was a most commendable and necessary work, the leading object of which was to make the youth among the Latter-day Saints well informed and in every way creditable representatives of the kingdom of God.

A permanent Central Organization being in order, the following officers were unanimously elected: President, with authority to choose two counselors, Junius F. Wells; Secretary, John Nicholson; Assistant Secretary, Richard W. Young; Corresponding Secretary, George F. Gibbs.

A few remarks were made on the importance of the steps taken for improvement of the youth, by Dr. W. H. H. Sharp, and he was followed in a spirited and instructive address from the president, Junius F. Wells, who stated the paramount object of the whole movement to be to aid in placing the youth of Israel in perfect accord with the truths of the everlasting gospel and consequently the will of God in building up his kingdom. Any society organized for the benefit of the young among the Saints, which had this



William S. Burton
Treasurer

Orson F. Whitney
Secretary and Treasurer

Nephi W. Clayton
Secretary

OFFICERS OF THE CENTRAL COMMITTEE

bject in view and the sustaining of the authorities of the Church was, in his opinion, entitled to representation in the Central Board, which would not, of itself, be a society for engaging in exercises for mutual improvement of its members, but would be an active, working committee, for the reception and transmission of correspondence between itself and the various associations throughout the territory, and also, under the direction and counsel of the authorities of the Church, to keep up a missionary connection with the various organizations; in fact, to transact all necessary business for the furtherance and attainment of the objects of the movement.

On motion, it was unanimously agreed that the president of each of the improvement associations in the Territory be a member of the Central Organization, and that, in case of being unable to attend its deliberations personally, he have authority to send a representative from the association over which he presides.

The meeting then adjourned *sine die*, after Saturday evening the 16th inst. at seven o'clock at the Council House, being appointed as the time for the first meeting of the Central Organization. The presidents of the various societies of the city and adjacent wards are particularly and cordially requested to be present, as active measures will then be taken for the furtherance of the objects of the movement.

John Nicholson, Secretary.

Central Organization: The officers and members of the Central Organization of the Y. M. M. I. Association, which includes the president of every branch society of that nature in the territory, are reminded that their first meeting for active business takes place tomorrow evening, at the Council House at 7 o'clock. It is desirable that there should be a large attendance.

Among the first acts of the Central Committee was the calling of several young men as missionaries. A circular letter of general instructions was prepared for their guidance and sent out to all associations then in existence. The following is a copy:

An Address

To the Officers and Members of the Young Men's Mutual Improvement Associations Throughout the Church of Jesus Christ of Latter-day Saints

Dear Brethren:—On the 8th day of December, 1876, by the direct counsel of the First Presidency of the Church, the Central Committee of the Young Men's Mutual Improvement Associations, was organized, at the Council House, Salt Lake City, with the following officers:

President, with authority to choose two Counselors, Junius F. Wells; Secretary, John Nicholson; Assistant Secretary, Richard W. Young; Corresponding Secretary, George F. Gibbs; Treasurer, Mathoni W. Pratt; M. H. Hardy and Rodney C. Badger having also been subsequently selected by President J. F. Wells, to be his Counselors.

One of the objects for organizing the committee was that it might act at the head of all the Young Men's Mutual Improvement Associations throughout the Church, as a body of reference that could be applied to for information relative to the management and conduct of the several societies coming within its purview.

As will be seen by the following letter, the committee is authorized to call missionaries, which it has already done to some extent.

Salt Lake City, U. T., Februray 16, 1877.

To the Central Committee of the Young Men's Mutual Improvement Associations:

Junius F. Wells, President; John Nicholson, Secretary.

Dear Brethren:—It is very desirable that you call missionaries from the associations under your direction, as often as possible, to visit the various wards and settlements throughout the territory; in this way giving to our young brethren the great privilege of bearing testimony to the truths of the gospel and enjoying its spirit, while they gain an experience as teachers of its divine principles.

Praying the Lord to abundantly bless all your labors amongst the youth of God's people,

We remain your brethren in the gospel,

John W. Young.

Daniel H. Wells.

The membership of the Central Committee is composed of the officers above named as having been elected, also the presidents of the several associations throughout the Church, and all brethren called to act as missionaries in forwarding the interests of mutual improvement.

When the missionaries of this committee visit places where associations do not already exist, it is their business to organize the young men.

The committee submit for the acceptance of the several associations the following suggestions—

The officers of each association should consist of a president, two counselors, a secretary, corresponding secretary, treasurer, and, when necessary, a librarian.

All meetings of the associations should be opened and closed with prayer.

A constitution and by-laws may be profitably adopted, but they should invariably be simple in form, as brief as possible, and suited to the circumstances and requirements of the several associations.

Those whose duty it is to conduct the exercises, should seek diligently to be influenced by the Spirit of the Lord, that they may act in wisdom.

Only sufficient parliamentary rules, if any, should be adhered to for the expediting of business.

The associations should further the progress of moral, religious and intellectual culture among all classes and especially among the young.

Sobriety, virtue and general good behavior and deportment should be among the qualifications necessary for continued membership.

The exercises should be such as will prepare the young people to promote the interests of the work of the Lord, and may be of a sufficiently diversified character to render them interesting.

The greater portion of the time at meetings should be devoted to seeking to receive and impart a better and more extended acquaintance with the principles of the gospel.

It should be considered the duty of all who have not yet received a testimony of the truth of the gospel, to take steps to obtain it, and generally a portion of time in the meetings should be devoted to bearing testimony to the truth of the work of God.

The handing in of written questions, by members, on suitable subjects and the allotment of the same, for answer, to other members, is a commendable exercise.

The exercises may consistently include the delivering of brief addresses, the writing and reading of essays, readings, and recitations, interspersed with a song or hymn.

Each member assigned to deliver an address, write an essay, give a reading, answer a question, perform a mission, or any duty connected with the association to which he belongs, should consider himself in duty bound to make diligent research and preparation to acquit himself to the best of his ability therein.

Debates, being, in the opinion of this committee, contrary to the commandment to "have no disputations among you," are in opposition to the spirit and genius of this mission of mutual improvement. They necessitate the frequent reasoning from false premises, and, for other reasons, they should be entirely excluded from the exercises of the associations.

Libraries should be formed, and the collection of cabinets of natural curiosities encouraged.

That the permanency of the associations may be secured, their meetings should be held once a week, during the winter, and at least once a month in summer.

It is deemed the imperative duty of all the members of associations coming under the purview of this Central Committee to sustain all the constituted authorities, institutions and principles of the Church of Jesus Christ of Latter-day Saints, with their faith, prayers and good works.

Each association should immediately forward to the corresponding secretary of this committee, George F. Gibbs, Salt Lake City, a report, giving the date of the organization, how and by whom organized, the names of the officers then elected, also a complete list of the present officers and members; also state the nature of the exercises, and what foundation, if any, you have for a library, together with such other facts as you may deem of interest to the committee. A quarterly report, showing the progress and condition of each association, should be forwarded to the Central Committee, dated January 1, April 1, July 1, and October 1 of each year. As it is intended by the Central Committee, to keep a general roll of the members of all the associations, the quarterly reports should show the attendance of the members, that the status of each may be known.

Signed, in behalf of the General Committee,

Junius F. Wells, President.

John Nicholson, Secretary.

In conclusion of this first instalment of my sketch, it will hasten the narrative to say that Elder Nicholson's varied duties (he was editor

of the *Deseret News*, at the time) forbade much activity as secretary of the committee. He resigned the office on November 17, 1877, and was succeeded by Elder B. F. Cummings, Jr.

Elder Cummings was an energetic and useful officer. He was an excellent speaker. He traveled extensively, holding many inspired meetings and stimulating the interest of officers and members to a notable degree. His term as secretary, however, was not long, as he was soon called into genealogical work and took his departure on that service for New England. He resigned, April 5, 1879. At the same time Elder Mathoni W. Pratt., the first treasurer of the Central Committee, retired from the not very onerous duties of that office. Elder Orson F. Whitney was chosen to succeed him and Elder Cummings, in the dual office of secretary and treasurer.

(To be continued.)

Dad

(With apology to Riley's "Jim")

Dad didn't have very much to say,
Especially when I went away,
Except to drop a tear and say,
"Well, Son, take care o' yourself."

And when he put within my hand
A slender book—yes, Dad was grand—
A check-book, yes, you understand,
"Well, Son, take care o' yourself."

And that was just his way you know,
He never wrote a letter; no,
Just told mother to say, "Hello,"
And, "Son, take care o' yourself."

I suppose it's just the way with dads,
So don't forget them, never, lads;
Although they're not so struck on fads
They'll say, "Take care o' yourself."

And when I write to father now,
It's like a prayer, you know, somehow;
And like an answer when we bow,
I hear, "Son, take care o' yourself."

M. I. A. IN MUSIC

BY PROFESSOR EVAN STEPHENS

When the Lord wishes to direct his people into certain paths of progress, his favorite mode of procedure seems to be not so much to thunder his commands from the mountains of clouds, as he once did to his people Israel, for his own good purposes, or perhaps because of the hardness of their hearts at the time, but he more often gives his children the benefit and joy of accomplishing the work, by his aid, in a way less spectacular, but no less effective. Some quiet, unknown man or woman is unconsciously attuned into a fit instrument for the work. An intense desire is in some simple, natural way created in the person to accomplish something in this line or that. As the person or persons pursue the desired paths, more and more grows the desire and the joy in the labors of pursuit; more and more dawns upon their vision the possibilities and the desirableness of accomplishment, until it becomes a burning fire of passion, warming the heart and soul of the devotees, and constantly, awake or asleep, urging to their minds plans and means leading to the ultimate accomplishment of first one thing and then more, all tending to the ultimate aim of the great guiding hand. And lo! some fine day, apparently directly or indirectly, through the fruits of the labors of these inspired persons a people are found to have attained, to a more or less perfect degree, that particular goal and purpose desired by the Lord.

Our musical status as a community has been peculiarly attained after this manner, through the unaccounted for efforts of a few who seemed especially called to lead us out of the wilderness of musical silence to a land of crystal streams of melody, harmony and vocal and instrumental utterance. As a people in a marvelous way, placed as we have been in what might seem the most unfavorable condition, have we become eminently a musical community, now recognized as such the world over. Nowhere else are church choirs so universal as in the "Mormon" Church, and nowhere else perhaps are homes so well supplied with musical instruments, and singing so generally indulged in by the masses, as in the Rocky mountain regions.

That the M. I. A., an organization containing the flower of the community's young men and women, would bring the use of "The Divine Art" prominently into its activities is and was but natural. But in its earlier years it was content to borrow its materials and ideals mostly from its companion organization, the Sabbath School, and the regular singing part of its meetings was confined to a haphazard mode of joining together in singing some well-known Sabbath School song or hymn tunes, with selections from one or more of the local soloists interjected between other exercises. It must be confessed that

to a greater or less extent, this is still the practice. But *ideals* and *aims* of a much higher and broader scale have long since been placed before us, wherein an uplift into real *artistic* and *characteristic improvement* holds out an inviting hand to the musical upifters in our great community. The artistic charm and culture of enjoying the hearing of fine choirs of male voices, and ladies' voices, separate and apart from each other, has been demonstrated, and the participation, and training in such beautiful art-effects have been partly placed before us, and even now awaits further development and general practice to become general, and to take their place side by side with the usual mixed chorus of church choirs.

This feature of musical work and improvement took form about forty years ago, and especially upon the arrival of the writer who in the 80's was made musical director of the M. I. A. and held the position for many years, until by his own urgent requests to be released, for specified reasons which later in this history will be explained, his resignation was regretfully accepted. He at once saw keenly, indeed had long, while in obscurity he was toiling as a day laborer in the little town of Willard, Box Elder county, foreseen and fondly dreamed not only of our possibilities but of realization, as paragraphs from an article written by him in *The Contributor* in the year 1881-82, "A Musical Dream" will show. An ideal as yet only partly reached by us, but under his direction in those early years, 80's and 90's, put into wonderfully successful application. (See Lecture by Evan Stephens, *Contributor*, page 262, Vol. 9, Musical Competition. See page 199, Vol. 12, year 1891. Also account of special music at M. I. A. Conference, June 1, 1891. See also in this Volume an account of a great musical festival held in the Tabernacle; also note the instrumental music section of these contests, how it included orchestra, contest, military band, brass bands, and various solo instruments, and similar special programs to create and promote a continued advancement in M. I. A. music are to be noted in connection with the M. I. A. Conference of 1892.

The activities especially covered the promoting of male voice choirs and quartets, ladies' choirs and quartets, mixed voice choirs, duet and trio singing, as well as solos of every variety, orchestra and band organizations in instrumental solos of all best sorts; the use of mostly home compositions, for which place was made under the supervision of George D. Pyper in each number of *The Contributor*—all told, these activities made Salt Lake City to be considered "The musical center" in the intermountain and Pacific slope. It is but just to mention that the activities of the reorganized Tabernacle choir, The Salt Lake Choral Society (interdenominational), the Stephens Opera Co., the Deseret University music department, the music in the city school department, as well as other local small organizations, not forgetting the Anton Pederson's symphony orchestra and military band,

added to the Tabernacle concerts where the world's greatest artists made a visit appearance with the choir; the music for the great temple dedication, and finally, the choir's great victory at the World's Fair, 1893—all served to make complete this really notable musical awakening, at the root of which was our church music and the cooperative activities of the M. I. A., and further that interwoven with it, all the popular "Stephens' Music Classes," numbering two and three thousand children and young people. The movement went as a flash of activity and progress through the entire community from Mexico on the south to Canada on the north, and correspondingly from east to west. And our great task ever since has been to live up as near as we may, to the great reputation made in this time of sowing, in which the M. I. A. took a notable and effective part. Let it here, too, be recorded that as chief promoter of the M. I. A. portion of it, Elder Junius F. Wells stood out in bold relief, an intelligent, enthusiastic advocate and leader, to whom the musical chief, Stephens, could look up for support in planning and putting into practice every beneficial move to the M. I. A. The "high tide" of this work came and to some degree may be said to have passed by in the early 90's, but the waves have never been permitted to recede far from the high mark set at this time.

As Evan Stephens gradually transferred his entire efforts to the Tabernacle choir, whose activities spread even into tours from coast to coast, others were called to continue the M. I. A.'s musical activities. The contest portions in charge of Elder Oscar A. Kirkham have included several double quartets and other musical contests, first in stake capacity and the finals at Salt Lake City during the annual conferences, and later still, Elder B. Cecil Gates has been appointed director of the Young Men, with Miss Margaret Summerhays for the Young Ladies, and later, Mrs. Evangeline Thomas Beesley. New life and material for use has of recent years been given through the *Era* publishing a male chorus in nearly every number, and for some years the *Young Woman's Journal* doing likewise for ladies' voices. The Boy Scout section too has been remembered, and special numbers for boys written and published in the *Era*. These efforts have placed suitable selections in a number of small volumes, the first being a collection for M. I. A. and missionaries, compiled by Evan Stephens, followed recently by twenty-four choruses for men and boys, taken from the *Improvement Era* numbers and a similar booklet of twenty numbers from the *Young Woman's Journal* for ladies, thus starting a library of suitable music for the M. I. A. of the Church—a most important factor; as, after all, without suitable material upon which to feed or work, our efforts must languish and gradually die out. As it is, and has been, we are fairly in a position to bear up and promote our share in the musical progress of the great work in which we are engaged.

THE HERITAGE AND PROMISE

BY JOHN HENRY EVANS,
AUTHOR OF "ONE HUNDRED YEARS OF MORMONISM"

Part II

VII

A great deal has been said already in the sections of this division about the religious ideals of the Latter-day Saints. But this has been incidentally. It is time now for us to collect these loose threads and to tie them together, adding such other threads as may be necessary, in order to show that the youth of "Mormondom" have grown and are growing up in such an atmosphere as tends to give them a decided bent towards the things of the spirit.

What is the matter with the world to-day? And what is the matter with our own country?

We have just passed through the most devastating war of all time, beside which the wars of "barbarous days" pale into insignificance. And the nations of the world, our own included, are actually preparing for another war, in spite of the obvious fact that if that war ever does come it will sweep the earth almost clean of its inhabitants, and few will be left to tell the tale. The idea of "self-determination" is establishing new nations, and therefore new rivalries. No power under heaven, it would seem, can induce the distracted peoples of Europe to "talk things over" with one another, with a view to settling their difficulties. They would probably resort to war again, but for the fact of their utter exhaustion from the last one. Not Christianity, but paganism, is at the helm. There are no Christian nations to-day any more than there were in Gladstone's time. Have at each other's throat!—this is the slogan with every nation. So far from reaching the period of universal brotherhood, our intense spirit of nationalism, accentuated by the war, is driving the world farther and farther in the opposite direction.

And what of our own country? Lawlessness, dishonesty, greed, bribery, political corruption—these are characteristics of our times in America. We would rather have our glass of beer than transmit to our children an orderly government. "A very prominent and conservative university president recently said in public that the present age is the most decadent in history, with the exception of the days just before the fall of the Roman Republic and before the French Revolution. He mentioned 'dishonesty, permeating public and private life alike, tainting the administration of justice, tainting our legislative halls, tainting the conduct of private business, polluting at times even the church itself.' In the same utterance he averred that 'a source of infinite evil in every modern society is impurity of word and act.' He

went on to assert that 'if there is to be social and political regeneration in our Republic and in the rest of the world, it must be by a tremendous regeneration of moral ideals.' "

The trouble with America, as with the world, is that it is following false gods. Our whole civilization, in the view of Professor Ellwood, is semi-pagan—semi-pagan in its politics, because it prefers power to justice; semi-pagan in its business, because it chooses self-interest to service; semi-pagan in its literature, because it either derides or ignores the Christian ideal of life. This is a hard saying, but none will dispute it with the facts before him. We are materialistic in this country. We worship the dollar, since the dollar stands for power and pleasure. Money has become the measure of all values—spiritual as well as carnal. Money being the chief object of concern, there is absolutely nothing that men and women will not do to possess it. An enormous greed for wealth has grown up, which threatens to overwhelm us. For a moment, during the war, the American nation rose to spiritual heights in its effort to "make the world safe for democracy," but the very next moment it relapsed into a materialism lower than that out of which it rose for the instant.

Only one thing can redeem this nation and the world, and that is repentance and a new life of the spirit. It is no mere coincidence that at the same time the world has been gaining in corruption it has been losing what little religion it had. There never was a time in the history of our nation when the tide of religion was at so low an ebb, when it counted for so little in its thought and deed. "Not only has the proportion of nominal believers declined, but even among those who believe the intensity of belief is enormously diminished." It is even worse than that. The very men whose duty it is to teach religion—the clergy—have themselves but an indifferent, luke-warm belief in the divinity of what they teach. Senator Beveridge discovered through a questionnaire that the younger preachers do not believe in a personal God, a definite and tangible intelligence, nor in Jesus Christ as the Son of God, nor in a hereafter where people live as a conscious intelligence and know one another. And then he says, "How can such priests of ice warm the souls of men? How can such apostles of interrogation convert a world?" Faith is power. Religion is more than a meaningless form; it is the warp and woof of our being. According to Professor Ellwood, religion furnishes us with an ultimate standard of values; it "acts as an agency of social control;" it establishes in the individual a desire to subordinate his own for the welfare of the group; and it creates and fosters hope in the ultimate triumph of the right, thus setting up a spiritual ideal. No mere philosophy, certainly no Godless creed, can do these four things for man. Let religion again take hold of the world, and it will repeat the incredible things done by it in the past.

Now, the "Mormon" youth are reared in an atmosphere surcharged with religion. Let us briefly recapitulate.

Man is a dual being. He consists of a spirit, which is external, and a body, which is earthly. This spirit existed before the body, exists in the body now, will exist when the body is dust again, and will be reunited with it in the resurrection. His is therefore a continuous life, running from eternity through time into eternity. God is Father of this spirit, and Jesus Christ is its elder Brother. All spiritual laws are given of God in the light of this eternal existence of man. The gospel is a collection of the basic truths, obedience to which is to effect the salvation of the soul; that is, the placing of man beyond the power of all his enemies, here and hereafter. All men are to be saved from the "fall" of Adam through the death of Christ, and from the effects of their own sin through their adherence to the plan of salvation, the gospel. Men and women are to be saved together, not separately. This earth, after it has lived its span and been renewed, is to be man's eternal abode after the resurrection, where he will not only live a conscious life but a social life as well, surrounded by loved ones.

The fact that the Latter-day Saints pay a great deal of attention to getting on in this life is often interpreted to mean that their religious philosophy is materialistic. This idea receives apparent confirmation in their views of the Spirit of God, and of the future life. Well, this may be materialism when set side by side with the vague, uncertain spiritual refinements of orthodox Christianity. None the less, it is the simple teachings of the New Testament, if that book is to be taken at its face value. "It has always been a cardinal teaching of the Latter-day Saints," to use the language of the late President Joseph F. Smith, "that a religion that has not the power to save people temporally and make them prosperous and happy here, cannot be depended upon to save them spiritually, and to exalt them in the life to come." And that is the whole explanation of the "Mormons," and they have no apologies to offer for trying to make the most of this life, since they also believe profoundly in the life to come.

The Latter-day Saints have great faith in the goodness and the power of God. Unlike the impersonal deity of the so-called intellectuals, or the passionless, incorporeal God of the orthodox Christian, their God is a Person, with personal qualities, whom they can love and who can respond to their love. They accept without reservation or qualification the statement in the New Testament that Christ is the veritable Son of God and the Savior of the world, that he is God manifest in the flesh. The God of Joseph Smith, who revealed himself to a poor boy "of no consequence" in response to a simple prayer for light and whom this same boy afterwards described as always ready to help those who go to him in faith—this God is good enough for the "Mormons." And they have seen his power made manifest in their behalf on a thousand occasions in their history—in the healing ordinance, wherein the blind have been made to see, the deaf to hear, the halt to leap with joy, and even the dead to come to life again; in

the gift of tongues and the interpretation of tongues; in prophecy and its fulfilment; in inspired dreams and visions and revelations; but most of all in the stillness of the small voice first changing the purpose of their heart from following in the ways of sin and darkness to an anxiety about God and the truth, and then whispering consolation in hours of trial and friendlessness. They have therefore abundant reason for believing more in the power of God than in the power of man.

It is this trust in the ever-present power of God that has vitalized "Mormonism" through all its days. It is this that has made this religion so different from the luke-warm creeds of our time—different in its doctrines, in its point of view, its outlook upon life, and in its fundamental spirit. Converted Latter-day Saints have the same fire, zeal, enthusiasm that characterized the first Christians. It is derived from their belief in a God of power as opposed to one who is silent to-day and otherwise unconcerned in human welfare. Without this confidence in this God of power "Mormonism" would be but a dry husk, a creed of mere form and ceremony, and the "Mormon" people would have been overcome by those first onslaughts on their faith. But having this upholding confidence in Him they were not only able to abide these, but have gone on adding strength to strength, till now they bid fair to establish a permanent institution among men. Through this faith "Mormonism" has been able to redeem a desert, to build up an organization that is recognized as one of the best in the world, and to set up a philosophy of life that satisfies hundreds of thousands of intelligent men and women. A God of power, not an abstraction, is what the American nation, and every nation, needs in order that its people may see and apply the law of human brotherhood.

(To be continued)

The Storm

All through the night I heard the wind chasing,
Hurrying, scurrying, past my door,
Loudly exclaiming, and ever proclaiming:
I, the great north wind am king of the storm!

All through the night I heard the rain dashing,
Lashing, splashing, against my door,
Always protesting, and feebly requesting
To be freed from dominion of unreasoning king.

All through the night 'midst storms wild maneuv'ring,
I listened for lull, and the still, small voice,
Anxiously waiting, storms abating,
And at last, in the darkness, I discerned a hush.

Then at the dawning of a new morning,
In time with winds easing, I heard the Voice,
Softly commanding, gently demanding,
The King of the storm king speaks: "Peace be still."



13th WARD ASSEMBLY ROOMS, SALT LAKE CITY

Where the First Y. M. M. I. A. was organized, 1875

THE ORIGINAL Y. M. M. I. A., THIRTEENTH WARD, SALT LAKE CITY

BY JUNIUS F. WELLS

There was an association called the Thirteenth ward Young Men's Association, organized in March, 1874, with constitution and by-laws. Its officers were chosen by ballot, for a term of six months, and members were admitted, after a week's nomination and payment of fifty cents admission fee.

The officers were A. M. Mortimer, president; H. A. Woolley and Will H. Hennefer, counselors; J. E. Shipp, secretary, and Joseph Morris, treasurer. Among the members were John Reading, C. M. Donelson, Jr., Jos. E. Taylor, H. G. Park, George Goddard, Jos. E. Wilson, John Young, Jr., J. E. Johnson, Orson Woolley, Edwin T. Woolley, Millen Atwood. The minutes of but three meetings (March 10, 17, 20, 1874, are preserved. Two questions had been proposed for discussion, *viz*:

(1) "The Organization of Legislative Bodies,"

(2) "Which has the Better Right to American Soil, the Indian or White Man?"

In the above we have a fair example of the Improvement Associations, which were to be found in several wards of the city, and in a few towns outside, prior to the beginning of the General Organization of the Young Men in June, 1875. A persual of the proceedings of the first regular ward meeting of the new organization in which minutes were taken, plainly shows the distinction. (See *Historic Sketch*, First Period, in *June Era*, 1925.) The imperfect minutes of this meeting, as recorded are as follows:

"Meeting of the Y. M. M. I. Association, August 19, 1875, held in the Thirteenth Ward Assembly Rooms. Junius F. Wells presiding. Prayer by M. B. Young. Brother Wells said that we had met for the purpose of organizing the society for the benefit of the young men of the Thirteenth Ward. On motion H. H. Goddard was appointed secretary *pro tem* after which a few encouraging and interesting remarks was made by Junius F. Wells and Millen Atwood. The following names was presented to the meeting as the officers of the society and were unanimously sustained: President, H. A. Woolley; 1st Counselor, M. B. Young; 2nd Counselor, H. J. Grant; Secretary, H. H. Goddard.

"After which meeting adjourned till Monday, August 23, at half past seven o'clock p. m. Benediction by C. J. Thomas.

The next entry in the record which has been preserved is of the meeting held on Monday, August 23, 1875. It is as follows:

"Monday, August 23rd, 1875. Meeting met as per adjournment. H. A. Woolley presiding. Prayer by M. B. Young. The following were elected members of the society: H. A. Woolley, M. B. Young, H. J. Grant, H. H. Goddard, Jos. Wilson, H. G. Whitney, Jos. Morris, and E. Larson.

"President Woolley stated that the object of meeting together in this capacity, as he understood it, was to learn more about the Religion that we had embraced, and speak upon the different Principles of the Gospel commencing with Faith. But he said that he would like Brother Junius F. Wells to explain. Brother Wells said that Brother Woolley had a correct idea of the meeting, as he understood it, by President Young. Feramorz Little being present gave some very good instructions and advice to those present, and was followed by John Henry Smith, E. Larsen and Jos Morris, all of whom spoke very good, after which the following were elected members of the society: James Sterling; Heber Searle, Chas. A. Long, A. Musser, W. H. Fowler, B. H. Goddard, Philip Stringham, W. W. Willson, Lorenzo Young, B. S. Young, Alonzo Young, Oluf Hammer, and F. B. Platt.

"Meeting adjourned till Monday, August 30th, at half past seven o'clock p. m. Benediction by Jos. Morris.

"The subject of Faith was selected to speak upon at the next meeting.—H. H. Goddard, secretary."

A fragment of the proceedings of the meeting of August 30th is preserved. It reads as follows:

"Monday, August 30th, 1875. Meeting called to order by President Woolley. Prayer by H. J. Grant. Roll called, twenty (20) members present. The president stated that each member would get up and speak when their names was called by the secretary. He being the first on the roll he said that he was not prepared to speak upon the subject that had been selected to speak upon, as he had not had time to



B. Morris Young Heber J. Grant Henry A. Woolley Hyrum H. Goddard
First Counselor Second Counselor President Secretary

OFFICERS OF THE FIRST Y. M. M. I. A., SALT LAKE CITY

study it up. He did not think it was necessary to confine ourselves entirely to one subject but speak as the spirit dictated."

It was at this meeting that the roll call from the minute books was first made. The previous roll calls, I believe, were from the lists of names made in pencil on loose sheets of paper. The first of which was in my own hand, made as I remember at the close of the general meeting of June 10, 1875. It is probable that they were the first eighteen names of the following roll, which records all that joined the association down to the end of the year.

NAMES

Henry A. Woolley, B. Morris Young, Heber J. Grant, Hyrum H. Goddard, Joseph A. Wilson, Horace G. Whitney, Joseph Morris, E. Larson, James Sterling, Heber Searle, Charles A. Long, Orson Woolley, Amos Musser, Jr., W. H. Fowler, B. H. Goddard, Philip Stringham, W. W. Wilson, Lorenzo Young, Brigham S. Young, Alonzo Young, Olaf Hammer, Franklin B. Platt, J. Willard Clawson, Junius Larson, Edwin T. Woolley, N. P. Larsen, Orson F. Whitney, E. A. Day, Heber M. Wells, Richard W. Young, Joseph C. Bentley, Meliton G. Trejo, Owen Frewin.

A perusal of the above list of thirty-three names discloses a remarkable fact, which accredits the first regularly organized Y. M. M. I. A. with an additional distinction hardly to be equalled by any other association of young men anywhere.

From among them one became president of the Church; two were apostles; one, governor of the state; one, brigadier-general of the U. S. army, and military leader of state troops in two great wars; one, general manager of Utah's oldest and greatest newspaper; one, the state's most eminent portrait painter; three have been mission presidents and nineteen have filled missions; three were stake presidents;

two, bishops of wards (I think more); six were general and stake officers Y. M. M. I. A.; and at least eight were ward presidents. I do not believe that I have given the association full credit in this record of attainment. I am sure that I have not over-stated it.

Space will not permit many quotations from the weekly minutes of this first year's record, which were incompletely kept down to June, 1876, when the association adjourned for the season; except to hold monthly meetings. The first efforts were characterized by such expressions as to "rise and make a few remarks;" the recurrence of the phrase, "I am not prepared to speak on the subject tonight;" and the frequent assurance that "the gospel we believe in is the restored gospel, proved by the scriptures." The punctual members often "regretted to see so many absent." When the "Word of Wisdom" was the subject for discussion it is recorded that "Brother H. J. Grant spoke a few minutes and said, if a person had any sense at all he could see that tobacco and whisky were not good for the human system, as nearly everybody that uses tobacco had to make themselves sick the first time they tried it." Brother O. F. Whitney said "there is wisdom in many things besides the using of liquor and tobacco. Injuries were received by not using wisdom in regard to eating; when persons crowd their stomachs, especially at evening, when their digestive organs are exhausted."

Many very interesting and noble principles were briefly discussed upon by the boys of this association. The members were, with but few exceptions, under twenty years of age. A foundation of faith, a testimony of the truth, and a willingness to serve God and their fellowmen, were established here, for which the members in later life generally give credit to the Y. M. M. I. A. of the old Thirteenth ward.

An Appreciation

You sent me a lilac, so dainty and fair,
A flower of delicate grace.
Quietly reading, I sat in my chair;
The lilac reposed in its vase.

The perfume so fragrant was wafted to me,
As the soft western zephyr blew,
I turned from my book the blossom to see,
And smiled as I thought of you.

For thorns in our pathway are scattered so oft,
But tokens of love are more rare,
Petals of flowers make hard places soft,
And lighten a friend's load of care.

PRESERVING THE LORE OF THE UTES

BY PROF. H. R. MERRILL, BRIGHAM YOUNG UNIVERSITY

No people on earth should take more genuine interest in the Indians than the Latter-day Saints. To most people the red men are merely a savage race, while to the Latter-day Saints they represent the remnants of a once mighty and noble people. In fact, to the Latter-day Saints they represent a people who were once the beloved of the Lord, and who still have unfilled promises ahead of them.

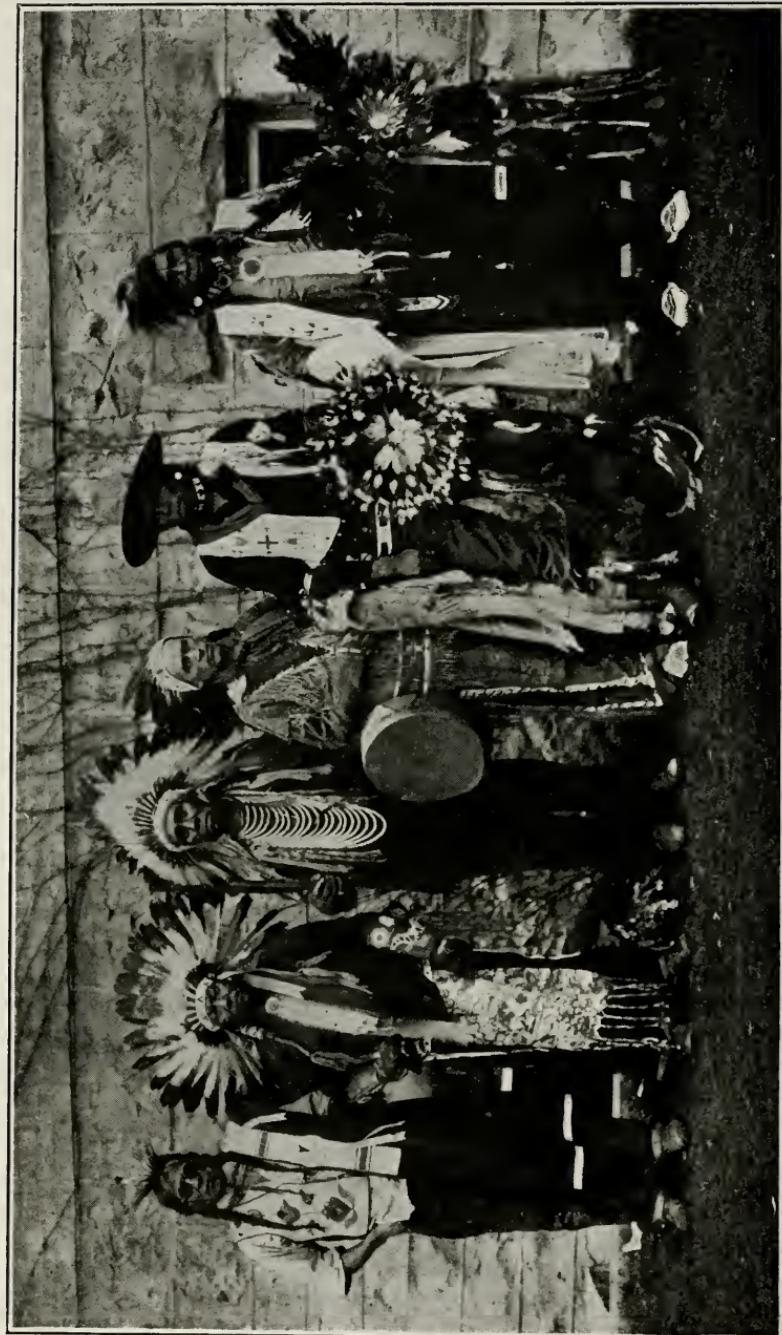
Furthermore, the Ute Indians especially deserve consideration at the hands of our people, for it was from them that these fertile valleys were obtained. They are the original land owners of the West. In the face of these facts I have never been sure that we as a people have fulfilled to the letter our obligations. I do know that in the days of Jacob Hamblin, N. Tenny, and others of our missionaries, a good work was done among our dusky brethren, but in recent years, if any great work has been accomplished, I have never heard of it.

Individuals, however, may be doing a good work among the Utes and the Piutes. One especially has come under my observation. Professor William F. Hanson, for years a resident of Vernal, but now connected with the Music Department of the Brigham Young University, has spent the last fifteen or twenty years in the vicinity of the Indians, and has been doing his best to save their traditions, their music, and their dances, as well as their superstitions, even if he has spent but little time in an attempt to save their souls. I am not sure that William F. Hanson has not done a greater work than if he had really spent his time in preaching to his neighbors of the Tepee.

After all, the literature of a people, whether it be written or oral, is the history of the soul of that people; the music of a race is the expression of its inmost heart; the traditional dances of a system of civilization are the physical reactions to mental states of being. Professor Hanson has been doing a great work in an attempt to preserve all three emotional expressions, as well as many of the traditions that have been associated with the story hour at the fireside.

The songs of the Indians, according to Professor Hanson, are practically inarticulate. They sing songs without words, expressing in their tonal quality, in the lilt of the melody, all that other races express in words and music. These songs have definite tunes, definite rhythm, and are sung for special occasions. Indians have no foolish songs such as "It ain't a goin' to rain no mo'." Their songs are mostly ceremonial and have a meaning that prevents them from being sung at various times.

I sat and listened while Quinance, one of the most important



THE HANSON WIGWAM COMPANY
Quinane, chief singer of the group, is shown with several strands of bone-beads about his neck



Left: Ar-chu, a skillful old dramatic dancer of the tribe. Right: Wallace Jack, a splendid type of young Indian.

singers of his tribe, was inscribing tribal songs upon wax records for Professor Hanson. To me all of his melodies had much the same tune, but to Professor Hanson, who has listened to the music all his life, each number had a definite character.

I also had the privilege of seeing Professor Hanson's Wigwam Company dance and sing the songs of the Utes. The dances, to me, were exceedingly interesting, and as untrained as I am, I could see that the dances for a special occasion were different from the dances used for other special occasions, although all dances had as their foundation much the same kind of steps.

A number of years ago, Professor Hanson composed the "Sun Dance" opera. He was assisted in this work by a full-blood, educated Indian lady. This opera had in it the actual music of the Sun dance. When it was produced under the direction of Professor Anthon C. Lund, by the Music Department of the Brigham Young University, several Indian men of prominence took parts in the great spectacle. It was played eleven times in Provo to packed houses. Many people, so great was its interest, went to see the production five and six times and found something new in the strange melodies of the Utes as they were harmonized in the opera each succeeding night.

The Sun dance, however, is a Sioux dance, although it has been borrowed by the Utes and is used annually in their own ceremonies. Professor Hanson determined to get something really Ute in character. He then hit upon the ideal of writing the "Bear Dance Opera," since the bear dance represents a genuine Ute tradition.

Among the Utes there is a beautiful old folk tradition about the

return of spring. Nearly every people has some such tradition. The Ute tradition is built around the idea that the bear, on account of his hibernating habits, knows when spring is coming by some mysterious power that calls him forth from his sleep. It is quite natural that these primitive people should find in the thunder the voice of the Great Spirit; consequently, they have a tradition that in the first thunder storm of spring, the bears are awakened and called to enjoy the warmth and beauties of spring.

The bear dance, therefore, is held annually in March, or early



Ar-chu, showing an elaborate Ute head-dress. It is beautifully colored. The vest he wears is a high-wrought work of beaded art.

April. The tribesmen get together and build a big corral of brush and poles in which to hold their annual spring festival. This corral (for some reason,) is built new every year. When the appointed time arrives, Indians from far and near drive in to attend the Bear Dance. The orchestra strikes up a tune; the young braves and Indian girls stand around until, finally, a girl selects a partner and the dance begins. Back and forth the couples dance over the dusty ground hour after hour. At night they feast, and then go home to return next day for another session. In this way the dance proceeds for seven days. During this time various prayers and incantations are offered to the Great Spirit. He is asked to mature their corn, to free the people from pestilence, and to make the hunting good.

The orchestra is a quaint organization made up of twenty or thirty men who sit around a hollow log, a piece of thin iron, or some other material that will echo well the noise they make by scraping a notched stick over a bone or another stick, to represent the growl of the bear who is just waking from sleep, and is preparing to come out into the sunshine. Some of these sticks are quaintly carved, indicating that the Ute has a sense of art himself. These growls are accompanied by songs—Bear Dance Songs—that are supposed to give the dancers the rhythm of the occasion.

This quaint folk tale, Professor Hanson has selected and has built into a genuinely good opera. The very music, the very traditions of the Utes are incorporated in the piece. It is true that Professor Hanson has set words to some of the melodies in order that the white man who has a less keen imagination than the primitive children of the valleys, may understand more perfectly what it is all about. The Indian needs no words; his active imagination leads him through the entire performance without difficulty.

This opera is completed now and is only waiting for a producer. Just when it will be staged for the first time is not known.

"I did not write it to produce," Professor Hanson said, "I wrote it mainly because I couldn't resist the urge to place our Ute music in a permanent form where it can be passed along to other generations. Already these traditions and performances are dying down under the approach of civilization. The young Indians already hesitate about taking part with their elders. In fact, many of the educated youngsters will not have anything to do with these tribal performances. Within a very few years most of this lore will be lost if someone doesn't preserve it."

"There may be some who believe that it isn't worth preserving. I am not one of those. I see in these dances and in this music something interesting and beautiful; something worth while in attempting to interpret the life of our Indian brothers."

Professor Hanson, I am sure, is right. It seems to me that all of us should be willing to support him a little bit by our interest and encouragement if not by our money.

Early this year Professor Hanson entered a song based on Ute melodies and Ute traditions in an international contest. He won the second prize with his effort and received a very kind letter from New York encouraging him in his efforts to preserve the Ute music.

People are sometimes slow to recognize talent in their own sons. Annually, almost, the two great Indian interpreters, Cadman and Lieurance, are invited into the state to give performances featuring the music of eastern tribes of Indians, while we have here a native son who has done as much for his own state Indians as they have done for the east. When we should be more interested than any one else in Indian

traditions, we seem, however, to like to have these traditions preserved by other people.

A call for the production of the Bear Dance opera would be welcomed by many people who would like to see and hear it, but it costs money to produce an opera, and it takes support. Up to the present Professor Hanson has had neither.

The Utes are a fine tribe of people. They have now dwindled to a mere handful of about twelve hundred and fifty souls. It is hoped that the opera may be produced while yet there are genuine old-fashioned dancers and singers in the tribe who can give first hand information regarding the ceremonial and who can take part in the performance. At any rate, I am of the opinion that already Professor Hanson has done enough towards preserving the lore of the Utes to merit our thanks and the thanks of our Indian neighbors.

Provo, Utah

President Grant's Visit in the South

President Heber J. Grant spoke in the Duval theatre in Jacksonville, Sunday morning and Sunday evening, March 1, 1925, to large and repre-



President Heber J. Grant, Sister Augusta W. Grant, Sister Dessie Boyle, Elder chas. A. Callis and the missionaries of the Florida conference, Jacksonville, Fla.

sentative audiences. The President and his party visited St. Augustine during his visit in Florida. From Jacksonville President Grant went to Atlanta, March 8, where he addressed two great audiences in the Lyric theatre. While in the South he was the recipient of many courtesies from leading business men. The newspapers published very fair interviews with him, and the President's visit to the South was a genuine spiritual uplift to the missionaries and members. The non-“Mormons” who attended the meetings listened with respectful attention.—*Chas. A. Callis*, president of the Southern States mission.

RACING WITH FIRE

BY W. E. LANGRY, FOREST RANGER

The car being ready and packed with bedding, camp equipment, food supplies, fishing tackle and gun, Mr. Wilson drove to the front gate and called out, "All aboard." Mrs. Wilson and her twelve-year-old daughter Dorothy, dressed for a mountain trip, came out and got into the car.

They were glad to leave the little town of Nelsen with its sweltering July heat, dusty streets and sun-parched fields to enter the canyon of Lion Creek enroute for a vacation in the high forested mountains lying eastward.

The cooling breezes of the canyon refreshed the party and stimulated them to an appreciation of the changing scenes along the way. Above the boulder-strewn, sagebrush-covered foothills, the more narrowed canyon is bordered by broken rims, dotted with juniper and pinion trees and made increasingly verdant by oakbrush, grass and wild flowers. Farther up waterfalls are frequent and the slopes are covered with spruce and fir trees. Finally the deep canyon opens into a high mountain valley into which several small streams flow draining the higher mountains beyond.

On a small grassy flat near the largest of these streams the party pitched camp.

Mr. Wilson could scarcely stop long enough to kindle the camp fire for his wife. He grabbed his fishing tackle and, followed by Dorothy, went down the creek to fish. Dorothy's shrieks of delight echoing through the timber hinted strongly of the success of their fishing, so Mrs. Wilson was not greatly surprised when the anglers returned to camp with a fine mess of rainbow trout.

"Surely Dad," remarked Mrs. Wilson, "you are not going to cook all of those trout for dinner?" as her husband dropped the last fish into the hot pan. "Indeed I am," he replied. "Our downtown appetites will give way to the real thing in the mountains. No normal person patronizes nature's mountain health offerings unrewarded by a vigorous appetite. Right now I am as hungry as a wolf."

After a highly enjoyable meal the party made ready to continue farther into the mountains but were halted by Dorothy while she poured a pan of water onto the camp fire. She had read two posters near the camp. One was, "Play Safe With Fire," the other, "Put Out Your Camp Fire."

Crossing the creek the party drove slowly southward along a long road through a dense spruce forest. Mr. Wilson, being a lumber dealer, looked closely at the trees admiring them for the great volume and fine quality of lumber they might produce. Mrs. Wilson, an

artist, was thrilled with the wonderful scenery, while Dorothy delighted in the songs of the birds, the whistle of the woodchuck and the fragrance of the wild flowers. Several stops were made to see fleeing deer. Emerging from the forest and crossing a grassy ridge they came to Glacier Lake which is nestled at the west base of a high mountain peak, shut in by stone cliffs on the east and south and drained on the west by a small creek which also is shut from the south by the rim. Camp was pitched and the family settled down to enjoy their vacation.

The next morning while fishing Mr. Wilson noted that the west wind which had been blowing all night had changed and was coming from the north-west and immediately the atmosphere became darkened and great clouds of smoke floated over the lake and up the steep mountainside. He hurried to a high point nearby where he could see that a fire was raging in the forest through which they had passed the afternoon before.

Rushing to the car their outfit was soon loaded and a mad run made to get through the forest before the fire might cross their path. The big Buick car was put to its test. Over the grassy ridge it sped fairly jumping from bump to bump, Mr. Wilson steering resolutely while the wife and daughter, watching only the massive smoke below, clung desperately on to avoid being hurled from the car. They reached the forest only to be met by a blinding cloud of smoke which made it difficult to follow the road. Smoke came heavier and heavier until the driver was forced to stop. The stricken pause was broken by a local change in the wind which turned the smoke revealing a large fire immediately in front of the car. The attempt to back up the hill failed as the car slipped off the grade and stuck against a stump where it was abandoned by its occupants who fled on foot before the on-coming flames. Together they climbed up the ridge through the blinding, choking smoke headed for the lake. What with fire behind and at their right and impassable rims before and at their left there was no retreat beyond the lake. Nor were they alone, for birds, deer, coyotes, grouse and numerous other denizens of the forest were going the same way, all answering a common instinct. Near the lake a band of sheep were encountered trotting with noses to the ground following their bewildered leaders' aimless retreat.

Standing near the lake the Wilsons heard a human call. It was from the Mexican shepherd trying to direct his flock from the fire. Fainter and fainter grew the call from the direction of the fire until it could be heard no more. He had lost control of the sheep but continued to follow to head them back.

The only relief to be had from smoke when the wind blew directly toward the stranded family was to lie close to the ground at the lake shore. Here they spent the day, the fire coming steadily nearer. Wild animals of the forest were likewise hugging the lake. A coyote and a fawn were seen together apparently unconcerned in each others presence. Flames reached the north bank of the lake.

A human call rang out—the Wilsons answered in chorus. Two fire wardens had scaled the cliffs from the east for the rescue. There was no time to lose. Neither was there a chance to flee from the place as was expected by the family upon the arrival of the wardens. Everybody got busy bringing in timbers which were chopped with the warden's ax and fashioned into a crude raft held together by ties of belts, coats, shirts and other pieces of clothing.

The raft was scarcely completed when the flames had completely encircled the lake. The whole party went on the raft to the middle of the lake where they spent the night. Much of the time it was necessary for them to keep in the water because of the excess heat from the fire.

When morning came, the fire had died down sufficiently to allow the party to leave through the north-east corner of the burned area. They saw blackened ground, charred logs and snags and burned carcasses of animals where on the day before there had been a beautiful landscape, valuable forest timber and interesting animal life. But the climax was felt in the finding of the burned body of the faithful Mexican shepherd lying in the midst of his fallen flock.

The warden, being questioned, reluctantly related the story of how the origin of the fire had been traced to the Wilson campfire. The pan of water poured onto the fire by Dorothy failed to kill all of the coals and the brisk wind of that evening had fanned them into flames which reached the nearby leaves and twigs and spread into the forest.

Seated in the camp of the firefighters where the family had been taken, Mr. Wilson saw the charred body of the shepherd brought in. Sickened by the sight he turned away gazing at a distance until his eyes, tiring, rested on one of the tents of the camp. There he read the red-letter warning, "Play Safe With Fire." Its meaning was too clear.
Fish Lake National Forest, Salina, Utah

The Smoker

The smoker puffs away at ease
But never appetites appease,
He will in joy or pleasure tend
Whoever he may more offend,
However you may want to glare
You'd only get the stony stare,
He smokes and smokes as if in spite
Whatever you may think is right,
He does not care if got in bad
For all the knocks he may have had,
Although when told it dulls his brain
He has not courage to refrain,
Nor ever will his smoke relay
Until there comes a time to pay,
And when at last the time he's old,
Alas! what wretched story told!

JAMES D. TODD

HEROES OF SCIENCE

BY PRES. F. S. HARRIS AND N. I. BUTT
OF THE BRIGHAM YOUNG UNIVERSITY

12.—Edison

Edison says, "Genius is one per cent inspiration and ninety-nine per cent perspiration" and a study of his life very markedly indicates this to be true in his case. Although there have been taken out over 1000 patents in his name in a period of 55 years, or at a rate of about 20 a year, it should not be supposed that he does not work hard to secure each one. Before he completes some of his devices to his own satisfaction he and his assistants often spend many years of strenuous toil. He thinks nothing of spending five, six or seven years in solving a worthy problem. On more than one he has worked over 25 years, performing thousands of experiments, and still he has not come to the satisfactory solution, he some day hopes to secure.

"Every man has something he can do better than anyone else," is one of Edison's favorite sayings. He thinks the reason he is accomplishing more than many other people is because he did not jump into the first job that came in his way but investigated and studied himself until he was sure he was entering a life work in which he could succeed. A brief review of his life will show that he always tried to keep his thinking apparatus in active use so that it never became rusty with lack of activity as sometimes happens. At the age of 77 he still is energetically planning new experiments in many lines of endeavor.

Very early in life Edison showed an exceptional curiosity for unsolved mysteries. Eleven years after his birth which occurred in 1847, a year well known in Utah history, he had converted the cellar of the family home into a chemical laboratory where he studied the curious reactions of various substances. Two years later when he became a newsboy and "candy butcher" on a passenger train he fixed up as a laboratory one corner of the car allotted to him. There he performed experiments in spare moments. Another diversion at which he kept himself busy on the train was printing the first newspaper ever issued from a moving train. He rustled the news both on the train and at the stations where the train stopped. This career lasted until 1862.

About this time Edison saved the life of a telegraph operator's son from an approaching train. In appreciation of this act Edison, now sixteen years of age, was delighted to be offered the opportunity to learn telegraphy. He threw his whole self into mastering this art and very soon was an expert operator. The following year he was given a position as night telegrapher which he held for some time, although his greatest interest appeared to be in experiments in his laboratory at home.

For the five years following the time he left the first position as telegrapher he wandered from city to city easily finding work as a telegrapher wherever he went, because of his exceptional ability as an operator. However, the work did not give Edison the proper sort of mental activity to keep him from thinking about other things, so he was never satisfied until he left this field and began to invent.

Edison's first experience as an inventor was exceedingly discouraging. He made a vote-recording machine for which there was no demand and the only purpose it served was to remind the young inventor to "look before you leap."

His first success as an inventor came from improvements he made on the device he knew best—the telegraph. He performed the experiments leading up to these improvements in a private laboratory where he worked after his regular work was done. So interested was he in trying to create new devices that often he worked at the experiments all night, utterly indifferent to sleep. As in later years, he conceived a desired improvement, and then thought, and planned and tested until finally he succeeded in what he was trying to do.

In 1870 for a successful improvement in telegraph tickers he was given \$40,000. This large sum of money gave him the opportunity he desired,—to devote his whole efforts to experimentation. He opened up laboratories in Newark, hired some mechanics to help him, and began the career which he followed the rest of his life.

Although he was making little discoveries which helped toward the larger goals all the time, it was not until 1876 that Edison made the next important discovery. By this time he had spent all of the money from the former invention and was in fear lest he should lose his laboratory and machinery. Just when trouble began to pile up thick, however, he received \$30,000 for the quadruplex telegraphic device which made it possible to send two messages each way over a single wire. While the money received for this invention seems a large sum to most of us, experimental laboratories and expert assistants cost much, and Edison soon spent all he had on a new device for which he received hardly anything.

The telephone was patented in 1876 but it was an imperfect device. Edison decided to try to perfect the transmitter which was not at all satisfactory. In less than a year he and his assistants had perfected the transmitter which, with later improvements, is still in use. For this he secured \$100,000 and this together with about three times this amount received a little later for the same device made it possible to experiment on the large scale he desired.

The action of the diaphragm of the telephone suggested to Edison the use of a diaphragm to record the vibrations of the voice on metal. The result was the phonograph which he patented in 1877 shortly after the telephone transmitter was perfected. Edison loves music and so has been greatly interested in the phonograph ever since its invention.

He doesn't consider it to be perfected yet, and very often turns his mind to its improvement.

A further discussion of the inventions of this wonder worker is unnecessary. Nearly everyone knows that he invented the first successful incandescent light, improved the devices for generating and distributing electricity, made perfections which brought the motion picture into popular use, invented an electric storage battery which is regarded as the best in the world, and has made hundreds of other valuable improvements.

If we inquire as to why Edison has had so much success whereas most inventors seem to get nowhere, we learn that it is because he is thorough and systematic. He does not waste a lot of time and money discovering facts which are already known as the average inventor does, but he and his assistants search books and technical journals for everything which might help them. Then commences a period of thinking and planning which precedes the actual experiments. Edison tries to surround himself with helpers whose minds are active like his own so that they will desire to know all the facts and to be on the lookout for anything leading toward success. Surrounded with such men he spares no effort to keep his laboratories well equipped, because he knows that to win depends upon the thoroughness with which every phase of a subject is searched. Edison never gives up after a half hearted trial, very few important investigations ever being abandoned after once begun. Thoroughness and hard thinking are his watchwords.

Provo, Utah

Fountains of Happiness

Fountains of true happiness that make a perfect home,
The perpetual developments that to its inmates come:

The perpetual courtship that parents shall keep youth,
The perpetual seeking for the light of truth.

The perpetual patience to keep one's temper cool!
Oh! what is this earth life but a continual school?

A perpetual yielding to each other's will,
The perpetual desires life's duties to fulfil.

A perpetual counsel to discourse and advise,
A perpetual school that with knowledge we may rise.

Perpetual confidence, no secrets keep apart
From the pure flowing fountains of homemate and of heart.

Perpetual counselling on problems to be solved,
With interests in common, ne'er to be dissolved.

Perpetual faith in God, at first, at last, alway.
To keep the inmates' footsteps from wand'ring far astray.

Oakland, California.

ANNIE G. LAURITZEN.

Y. M. M. I. A. PUBLICATIONS

BY PRESTON NIBLEY, OF THE GENERAL BOARD Y. M. M. I. A.

The Young Men's Mutual Improvement Association was established on the 10th of June, 1875. It was a little more than two years thereafter before the association had any publication. This creditable work was begun by the association at Ogden, under the presidency of Joseph A. West (whom we are pleased to say is still with us), and issued in the form of a little semi-monthly magazine known as the *Amateur*. As I write I have before me the issues of this magazine. The first number was printed on November 7, 1877. It is small in size, and its articles are short, but they were all meant for intellectual and moral uplift. All the work connected with the little magazine, even the setting of type and the printing, was done without cost, John P. Smith, Alma D. Chambers, Edwin A. Stratford, Geo. G. Taylor of the *Ogden Junction* printing office being the chief laborers, after the hours of their regular days' work. It was edited free also, and during the first year the editors were chosen for short terms. Those who served were Joseph A. West, Austin C. Brown, John P. Smith and Zechariah Ballantyne. The *Amateur* appeared regularly through the winter, and on May 8, 1878, it was announced, editorially, as follows: "The young people of the country may now look for a periodical of at least double the size of the present one, of greatly improved character and appearance, in regular newspaper form." Thereafter the *Amateur* appeared in regular newspaper form of four pages, issued semi-monthly from June 1, 1878, to May 15, 1879, when it was discontinued to make way for the *Contributor*, published monthly at Salt Lake City, the first number of which was circulated in October, 1879, and was edited and published by Junius F. Wells.

We of this later date can thank Elder Joseph A. West for setting the *Amateur* on its way, from which modest beginning followed not only the publication of the seventeen volumes of the *Contributor*, with their rich and useful contents, but later the establishment of our splendid magazine, the *Improvement Era*. Then, as now, the aim was of the very highest. In his first editorial announcement of the *Amateur*, Brother West said:

"Mutual Improvement Associations, as organized among our people, have for their object the moral and intellectual advancement of the sons and daughters of Zion. In the accomplishment of this, no definite or fixed rules are made prescribing the exact nature of the exercises that should tend to the attainment of these objects, but each society is at liberty to pursue such a course as its circumstances and the wisdom of its members may direct, keeping constantly in view the general design, and seeking continually for the spirit of God to direct them in their proceedings.

"Now, inasmuch as we, as a people, are often called upon to expound and defend the principles of our faith through the press, and since the

exercise of writing upon these and kindred subjects is highly conducive to our moral and intellectual advancement, and therefore in keeping with the general objects of our organization, we have deemed it proper and believe it will prove of great benefit to us, as a society, to undertake the publication of a small bi-monthly paper whose columns shall be made up exclusively of the contributions of members and devoted to the consideration of religious, literary, scientific, and any and all subjects bearing a strictly moral character."

It is with a tender and affectionate feeling that I have turned the pages of the *Amateur*, and read its various interesting and enlightening articles. It seems amazing that under pioneer conditions those young men of Ogden could do so well with their little magazine. They spoke out clearly and boldly and said the truth as they felt it and saw it, and their little literary compositions breathe the spirit of the gospel throughout. They held firmly to the principal object of their organization, mutual improvement and development. From the first it was designed to change the editorship of the magazine monthly, and to accept no contributions to its pages except from members. Thus the young men were forced to accept responsibilities and develop their talents. It is in the very last number of the *Amateur* that I find a splendid little article on "Punctuality" by our present worthy associate editor of the *Era*, Edward H. Anderson. So we can thank the *Amateur* of that early date for tempting him to first appear in print.

With the passing of the *Amateur* there soon began in Salt Lake City, the publication of a new magazine, *The Contributor*. The date of the first number is October, 1879, and the editor and publisher was Elder Junius F. Wells who, under commission of President Brigham Young, had organized the first Mutual Improvement Association. *The Contributor* was established by Brother Wells, "expressly in the interests of the Young Men's and Young Ladies' Mutual Improvement Associations." In his first editorial announcement he said:

"That the thoughts and expressions of the young people of the territory will be interesting to their companions, and that in writing for the press, their thoughts will gain volume and solidity, seems to us reasonable, and sufficient cause for a publication devoted to them. It is for this reason, and because the growth and prosperity of our organization requires it, that we have undertaken to publish a periodical that will represent the associations, and that will foster and encourage the literary talent of their members. This is the mission of *The Contributor*, the name of which has been chosen that it might say to every young man and every young lady among our people, having literary tastes and ability, Write."

Brother Wells launched a splendid work when he established *The Contributor*. It gave early opportunity to some of the best writers and literary men we have had in our Church. In the first volumes I find interesting and entertaining articles by O. F. Whitney, B. H. Roberts, R. W. Young, H. G. Whitney, E. H. Anderson, and B. F. Cummings, Jr., then all young men in their twenties.

In the second volume there appeared a notable series of articles

by Charles W. Penrose, entitled, "Leaves from the Tree of Life," detailing the principles of the gospel, which have since become classic in the Church. In pamphlet form they have been distributed by tens of thousands in the missionary fields. In this volume also is a series of articles on "The Brigham Young Academy," by James E. Talmage, who was at that time a student at the institution he described.

A series of articles in volume seven (1885-86) by Brigham H. Roberts, on "Missouri Persecutions" are of splendid historical value, and have become one of the best known books by this author. The succeeding year Brother Roberts wrote another series of articles entitled, "The Rise and Fall of Nauvoo," which soon expanded into a volume and is today considered the best treatise on this subject.

In volume nine (1887-88) I find the earliest mention of our now well-known "Reading Course." This also appears to have originated with Brother Junius F. Wells, who certainly was entitled to inspiration, considering his constant and faithful labors for the Mutual Improvement organizations. At the June conference of 1888, Brother Wells delivered a very eloquent and interesting lecture on the value and necessity of "A Course of Reading." His arguments were timely.

"We may not have given our hearts to the study and consideration of those things that will most benefit us, to the extent that we should have done, but we are now called upon to step forth and take a front rank, and advance in the scale of human intelligence, to inform and educate ourselves, according to the injunctions of Holy Writ and the counsel of the inspired prophets of God. We as a people receive perhaps more practical instruction from the pulpit than any other people on the earth. But this is not enough. If we would become learned, if we would become cultured, if we would occupy the place that he has said we should occupy, if we would become, indeed, the people that God has declared it our privilege to be, we must observe to obey and keep his commandments with respect to the acquirement of knowledge. * * * *

"We propose to introduce a course of reading that shall be of such a character, that when completed, the attentive reader will have read and studied every principle and doctrine that pertains to the Church of Jesus Christ of Latter-day Saints. He will have read the histories of the various countries of the world. He will have read in science those truths that we are safe in accepting, without the fictions and theories that are dangerous to the peace and satisfaction of the human mind. He will have become sufficiently acquainted with the general literature of the world, at least to have developed within his heart a desire for further reading."

This was the comprehensive plan in that early day for the establishment of a "reading course," and it is safe to say that we have not deviated very far from it up to the present time. The first set of books suggested by Brother Wells, and the Superintendency, however, were printed by the association in uniform size and were titled as follows:

The Gospel, by B. H. Roberts; *The First Book of Nature*, by James E. Talmage; *History of England*, by Charles Dickens; *Readings from Washington Irving*; *Life of Nephi*, by George Q. Cannon.

It may be said in passing that it required great effort to put the "Reading Course" over, by those in charge of the Mutual work. The young people of the territory were more inured to hard labor than they were to reading and study. It was years later, 1906 in fact, before a "Reading Course" was again adopted. A suggestion leading to its revival was made at the June conference, 1903. (See *Era*, Vol. 6, p. 954). But since that time its success has gone on unabated, and each year a selection of books, quite a number of them by home authors, has been recommended to the organizations, and read by thousands. It has been of untold benefit to our young people in introducing them to good literature and providing them with easy access to the books which were best fitted for them to read.

In 1915 the Reading Course committee of the Young Men's organization and a similar committee of the Young Ladies' organization were combined to form a Joint Reading Course Committee. This committee functions to the present time and each season a number of books is carefully selected and recommended to the now nearly one hundred thousand members.

Returning again to *The Contributor*, Brother Wells continued faithfully as editor and publisher until 1892, when he retired, after a period of thirteen years. His was a great, constructive labor and will stand everlastingly to his credit and honor. It is impossible here to estimate the good accomplished by this little magazine, with its fresh, wholesome articles, always published for the advancement of learning and culture, and for the planting of a testimony in the hearts of the young people.

Speaking of the magazine, in his farewell editorial, Brother Wells said:

"It is perhaps too soon yet to say how far the hopes of its founders have been realized—it is sufficiently gratifying however, to me, to know that the writings of several hundred of our young men and women—among them some of the most distinguished of the present day—first found the light of publication in the columns of *The Contributor*.

"Without pretensions to literary excellence the magazine assumed from the beginning to be representative of the best talent that could be developed, through its influence among those for whom it was published. The twenty thousand bound volumes, preserved in the libraries of the people, is the best testimony today of the worth of the matter published and the merit of its preparation."

After the retirement of Brother Junius F. Wells, *The Contributor* was continued for several years by the Contributor Company, under the active editorship of Abraham H. Cannon, and with varying success. But those were the days of dire distress for our people. The Church authorities were forced to leave their homes and frequently remain in hiding for long periods of time until it became extremely difficult to carry on the active work of the Church. And besides, the early death of Abraham Cannon, which occurred on the 19th of July, 1896, was also fatal to *The Contributor*, the final number of

which appeared in September of that year, after the magazine had run through seventeen volumes.

Truly a great and splendid work had been performed for our young people. The bound volumes of *The Contributor* on our library shelves today contain a veritable fund of information and a precious history of the past.

The Mutual organizations were without a publication for over a year after the passing of *The Contributor*, or until November, 1897, when the first number of the *Improvement Era* appeared, its origin being largely the result of the labors of those who were the original editors and managers. This magazine was sponsored by the organization, with President Heber J. Grant as business manager, Thomas Hull as assistant and President Joseph F. Smith and B. H. Roberts as editors. In November, 1898, Brother Roberts was elected to Congress, and on June 1, 1899, Edward H. Anderson succeeded to the active associate editorship, with President Joseph F. Smith, and later President Heber J. Grant, as editors. What finer tributes can we now pay to them than to say that for over twenty-seven years, in season and out of season, oftentimes in the midst of struggle and discouragement, they have stood nobly by the little magazine and with the splendid free work and assistance of the officers and writers of the M. I. A. are responsible for having made the *Era* the influential power that it is today. In its initial editorial it is said:

"With this number the *Improvement Era* starts hopefully out upon its mission. As the accepted organ of the Young Men's Mutual Improvement Associations of the Church of Jesus Christ of Latter-day Saints, we sincerely hope its merits will fully satisfy the best and truest expectations awakened by the announcement and promise of its advent. Its real merits will become known and therefore, we trust, sincerely appreciated. In proportion to its being sought for and carefully read by its patrons, the benefits resulting from its publication will bring joy and satisfaction to the hearts and homes of many thousands of earnest, truth-loving and progressive people."

As predicted in this editorial, the *Era* has become widely known and truly has brought joy and satisfaction to many people. But it is my firm belief that even though it occupies a conspicuous position among the Church publications today, its destiny is great, and its future holds out glorious promise. It will more and more become a light that is set upon a hill, dispelling the darkness of misunderstanding and ignorance and guiding all who will see and learn, to a knowledge of the truth.

In closing, a word about the *Manuals* and the *Hand Book* comes within the scope of my subject. The first manual did not appear until 1891, sixteen years after the founding of the organization. Prior to this time the associations had been allowed to practically shape their own programs, although as early as 1883 a series of gospel lessons under the title of the *Preceptor*, by John Nicholson had been introduced. This work was enlarged and ran through a second edition in 1885, but was still inadequate. The first manual was therefor hailed with

delight by teachers as well as students. It was "designed as an aid to the young men in pursuing the studies of theology, history, science and literature." The lessons were outlined in each branch in such a manner as to guide the student as to the completion of instruction akin to that of an academic education in the special lines of learning therein prescribed. No further manual was issued until 1897, but since that time manuals have been issued every year, covering a variety of gospel subjects. This year the association contemplates the issuance of two manuals for the Junior classes, one for the Seniors, and one for the Advanced Senior, the latter printed in the M. I. A. magazines.

The compilation of a *Y. M. M. I. A. Hand Book* came as the happy suggestions of Brothers Edward H. Anderson and Nephi L. Morris, made at the June conference, in 1903. This work, issued as often as is needful, has proved to be extremely valuable and necessary in carrying on Y. M. M. I. A. work. Its purpose, as set forth in the foreword of the last edition, "is to give in detail, as far as possible, all necessary instructions to officers of the Young Men's Mutual Improvement Associations." The *Hand Book* is largely responsible for the great success in the mastery of details the officers are enjoying today.

A Real Man

It's not the showy raiment
That makes a man renowned;
And not the fame of kindred
That makes his name resound;
The shrewd and handsome fellow,
Who polished manners shows,
May have within his nature
A score of ugly foes.

The smooth appearing apple
The large and red and round;
E'en from a stock that's noted,
Whose name of great renown,
Is oftentimes disappointing
When once we see within.
Decay the heart hath eaten,
In spite of looks or kin.

It's not mere ease and comfort
That marks a man of worth,
'Tis not that he's inherited
The wealth of half the earth.
Tridell, Utah.

The man with righteous purpose,
Who stays through thick and thin,
His name we all will honor.
His grit is sure to win.

The mushroom grows in gardens
Where luxuries abound;
The oak on mountain regions,
In rough and stubborn ground.
The mushroom is a weakling,
Its tissues are not strong,
The oak-wood tough and sturdy,
It stands life's stresses long.

If you would merit honor
And bear a wreathe name,
Forget the shams that hover
To rob you of your fame.
Forget to pay obeisance
To selfishness and greed,
Let justice be your motto,
And service be your creed.

EUGENE L. MORRILL.

WHAT THEY SAY

A COLLECTION OF SENTIMENTS ON THE VALUE OF THE Y. M. M. I. A.

The figures indicate the number of years a member; h. p., high priest; and h. c., high councilor.

Started me right.—*William Giles*, h. c., Morgan, 45.

Stimulation to study and development.—*J. W. Cook*, h. c., Bear Lake.

It has helped me to live a cleaner life.—*Thos. E. Fowler*, bishop, 27.

It has been a great help to me.—*William Edward Warr*, h. c., Cassia, 25.

It gave me a start in Church work.—*Andrew M. Israelson*, h. c., Hyrum, 40.

It has been a big help in my every walk in life.—*J. E. Coffley*, h. c., Shelley, 19.

It has been a wonderful training school—*Aaron L. Quist*, h. c., Lost River, 39.

I am unable to fully estimate its value.—*John T. Partridge*, h. c., Panguitch, 17.

The M. I. A. has been of inestimable value to me.—*Claude Richards*, h. c., 30.

It is a very valuable organization. I hold a life membership.—*O. E. Layton*, h. c., 30.

It has been an inspiration for the better things in life.—*I. W. Boyer*, h. c., Lost River, 15.

In my mission its teachings were a wonderful help.—*J. Ben Higginson*, h. c., Tintic, 15.

Mutual Improvement has been a part of my life's work.—*L. A. McBride*, Tooele, 35.

It has kept my vision on eternity rather than on time only.—*Asa W. Judd*, h. c., Kanab.

It has been a great factor in keeping me in the Church.—*James W. Ure*, h. c., Mt. Ogden, 29.

Principles learned there have been a guide to me through life.—*William H. Blood*, North Davis, 23.

I cannot estimate the priceless value it has been to me.—*Chris. B. Layton*, h. c., North Davis.

I obtained a testimony of the gospel in the M. I. A. work.—*Bishop Edmund Lovell*, Shelton, 32.

It helped teach me the value of service to mankind.—*Edward L. Maughan*, bishop, Mapleton, Idaho, 16.

It makes manly boys and boyish men. God bless the Y. M. M. I. A.—*T. C. Jeppson* h. c., Nebo, 12.

Through it I feel that I am a bigger, better, broader man.—*D. K. McLean*, bishop Soda Springs, 29.

It was in the Y. M. M. I. A. that I received my first testimony.—*Bishop Oliver L. Robinson*, 49.

The M. I. A. has been of inestimable value both educationally and spiritually.—*Frank Colter*, h. c., 35.

As president of the Los Angeles branch eleven years I derived a great benefit.—*William J. Reeve*, h. c., 17.

Of thought and thought awakened has developed expression.—*Newel J. Colter*, S. P., Holbrook, Idaho, 17.

It has done much in teaching me the gospel and in keeping me in the faith.—*C. C. Hansen*, h. c., Union, 25.

It has built up my faith and friendship with God and my fellowmen.—*Bishop Kasper J. Fetzer*, Jefferson, 10.

It has helped me to live a better life and to the benefits of so living.—*Bishop George M. Ward*, Washakie, 39.

No other organization has influenced my life for good as has the Y. M. M. I. A.—*Charles S. Clark*, h. c., Cassia.

It has been a source of benefit to me socially, spiritually and intellectually.—*W. E. Jenkins*, h. c., Star Valley, 40.

It materially helped to guide me in "the straight and narrow path."—*N. G. Stringham*, h. c., North Sanpete, 5.

It has assisted me in gaining a testimony of the true Church of God.—*Bishop John Van Wagoner, Jr.*, Wasatch, 39.

It has done more for me than any other organization I have attended.—*Taylor H. Woolley*, h. c., Liberty 50.

Its scope and possibilities as a character-builder among the young men are unlimited.—*Morgan P. McKay*, Junction, 12.

It did much in helping to prepare me for my mission and also my labor in the bishopric.—*A. H. Woolley*, h. c., Liberty, 50.

It gave me a training in presiding and teaching. It increased my love for the gospel.—*Richard N. Lund*, h. c., Paragonah, 26.

It has afforded me a most wonderful opportunity for training in Church and civic activities.—*Jas. W. Anderson*, Fairview, 36.

It has been of great benefit in helping understand and appreciate the gospel.—*Andrew D. Mortensen*, bishop, Preston, Idaho, 30.

It has been invaluable to me in various labors in the Church and to my children.—*Arthur F. Barnes*, h. c., Salt Lake, 50.

I have enjoyed my labors in the Magna ward. Am sorry I did not know its worth years ago.—*Bishop James Purser*, Magna, 3.

The benefits derived therefrom have been wonderful. At the age of seventy-one I am still attending.—*Joseph Jones*, h. c., Carbon, 49.

My connection with the M. I. A. was as a missionary in Boxelder, Weber and Davis stakes in the fall of 1891.—*William Young*, h. p.

I have learned much of the gospel, and to sing, pray, preach, preside and to serve others.—*Henry G. Erickson*, h. c., North Sanpete, 15.

Guidances and trained supervision and suggestions well made during a critical period.—*Bishop Graham H. Doxey*, 3d ward, Liberty, 13.

It was the cause of me joining the Church and through it received everything in life worthwhile.—*Perry B. Fuller*, stake presidency, Tintic.

The full value to me of M. I. A. work cannot be fully estimated. I have always enjoyed the work.—*Nathaniel Ashby*, h. c., Deseret, 38.

It has been the means of shaping my life to a certain extent. I enjoy the work. am a life member.—*J. T. Tanner*, stake presidency, Beaver, 29.

I joined the Association when John C. Graham was president in the 17th ward. It has all been good for me.—*Jesse M. Smith*, h. c., North Davis, 50.

It inspired me with a desire to labor in the Church, also made me feel a new responsibility to my fellowmen.—*A. F. Filerup*, h. c., Big Horn, 25.

It has been the means of gaining a testimony and preparing me for my present office. I am a life member.—*Herman Twede*, bishop, Springlake, 35.

It has helped to implant in my heart a testimony of the gospel of Jesus Christ and to defend it before the world.—*J. Austin Hunter*, h. c., Tooele, 25.

In attending M. I. A. I have enjoyed the lessons. The *Era* is the best magazine that comes to my home.—*William J. Adams*, h. p., Tintic, 30.

Administrative experience and opportunity to study topics not treated in other organizations have been invaluable.—*S. H. Cornaby*, h. c., Palmyra, 16.

I received my early religious training in this Association. I appreciate my connection with it very much.—*Thos. Chamberlain*, h. c., Lost River, 33.

By working in M. I. A. I developed a deeper insight of the value of the Church to me and appreciation of it.—*Wilford A. Beesley*, counselor stake presidency, Salt Lake, 25.

If I have been able to do good to others in my years of service, it is nothing compared to the good the M. I. A. has done for me.—*W. W. Warnick*, bishop, Pleasant Grove, 30.

I attribute to it a great part of the preparation and inspiration I have received for community service, and a desire to lead a clean and useful life.—*Byron O. Colton*, stake presidency, 10.

The ideals given me in the M. I. A. have been guiding ones. Millions could not buy the benefits of the experience in the M. I. A. service.—*Jas. W. Lesueur*, stake president, Maricopa, 33.

One single lesson in 1898 has been a guiding post since. Then what of all the other lessons? I fail to see how we could quite navigate without the M. I. A.—*John Q. Adams*, h. c., Davis.

An opportunity for service as secretary, counselor and twelve years stake superintendent, all giving me joy, much knowledge and a strong testimony of the truth.—*John A. Lindberg*, h. c., 29.

I regard the M. I. A. as the greatest force in the formation of good character during the adolescent period outside of the home.—*N. C. Jensen*, stake supervisor, Teacher-Training, Los Angeles.

I was counselor to Erastus B. Snow, president of the first association organized in St. George, September 26, 1875, and became president of the St. George Fourth ward association and later, when the four wards were consolidated, I was president and afterwards I was stake superintendent. Finally, in 1918, I was appointed General Superintendent. I have, as you see, always been associated with the organization and have been greatly benefited by my association with it.—*A. W. Ivins*, Counselor in the First Presidency, 50.

(Others to follow in future numbers of the *Era*).

Assurance

When, through strife of men, my faith seems weak,

And my heart with grief is torn,

I hasten out to a mountain peak,

As the day, in peace, is born.

In the solemn calm, my aching heart

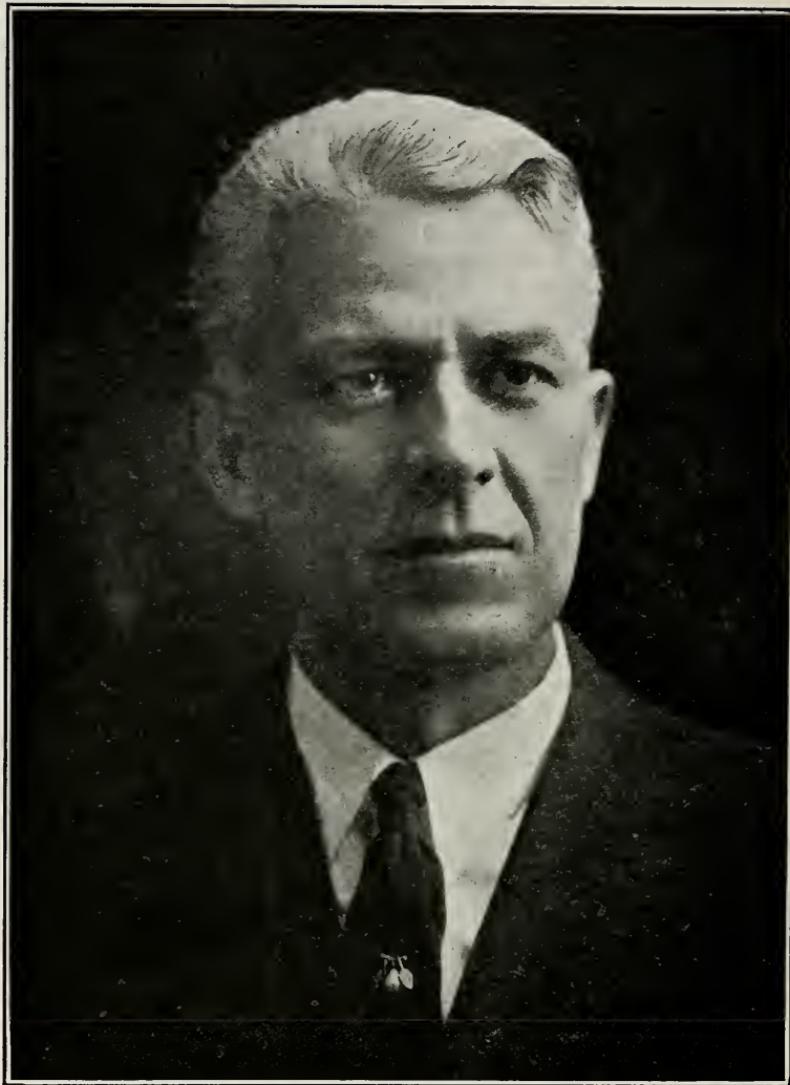
Is soothed by a soul repose;

All my doubts and fears in haste depart

I know my Creator knows!

Ogden, Utah.

IVY WILLIAMS STONE.



REY L. PRATT

A NEW MEMBER, FIRST COUNCIL OF SEVENTY

Elder Rey L. Pratt, president of the Mexican mission, was chosen one of the presidents of the First Council of Seventy, at a meeting of the First Presidency and the Council of the Twelve, January 29, 1925. He was sustained in that position at the general conference

of the Church, on April 6, 1925, and was set apart at the office of the First Presidency under the hands of Presidents Heber J. Grant, Anthony W. Ivins; and Presidents B. H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart of the First Council of Seventy. President Anthony W. Ivins officiated.

Elder Rey L. Pratt was born in Salt Lake City, October 11, 1878, and is the son of Helaman Pratt and Emmeline Victoria Billingsley Pratt. He was baptized by Richard Morris, November 2, 1886, and confirmed, November 4, 1886, by Parley P. Pratt. With the family he moved to the Mexican colonies at the age of nine, in which place he spent his boyhood and young manhood in settling and pioneering that country. He served several years as a member of the board of the stake Sunday schools of Juarez and as one of the presidency of the elders' quorum of the same stake. He was married, in the Salt Lake Temple, August 8, 1900, by President John R. Winder, to Mary Stark. Thirteen children were born to them, eight boys and five girls; six boys and five girls are still living. All but four of these children were born while the parents were laboring in the Mexican mission. On October 4, 1906, Elder Pratt was set apart for missionary work in Mexico, arriving there November 1, 1906. He labored eleven months in the mission as traveling elder, presiding over the Toluca conference seven months of this time. He succeeded President Hyrum S. Harris as president of the Mexican mission, on September 29, 1907, and has continued his labors in that capacity up to the present time. Sister Pratt has faithfully sustained and assisted him during all the long years of their missionary labors. Owing to revolutionary conditions in Mexico, Elder Pratt with his family and the missionaries had to leave that country on the 5th of September, 1913. He then made his headquarters, as president of the Mexican mission, in Salt Lake City, and continued to conduct the work by correspondence, through native brethren holding the Priesthood and who were left in the mission. This labor he continued until the 28th of June, 1915, when, upon instructions from the First Presidency, he went to Manassa, Colorado, and established missionary work among the many Mexicans living in the United States. He was joined by his wife and family on the 17th of October, 1915. On November 1, 1918, the mission headquarters were changed to El Paso, Texas. President Pratt with a company of missionaries went to Mexico City on March 1, 1921, and again formally opened up missionary work in that country, which has since been successfully carried on with wonderful results in the matter of conversions. Elder Pratt was ordained a Seventy on the 23d of September, 1911, by President Rulon S. Wells, and at the same time was set apart as one of the presidents of the 99th quorum of Seventy.

Elder Pratt is a faithful worker, full of the spirit of the gospel, and an enthusiast as a missionary among the Lamanites and Mexicans.
—A.

KNOW WHAT YOU ARE BOOSTING

By THOMAS L. MARTIN, PROFESSOR OF AGRONOMY,
BRIGHAM YOUNG UNIVERSITY

BOOST

Boost, and the world boosts with you,
Knock, and you are on the shelf,
For the world gets sick of the man who kicks,
And wishes he'd kick himself.

Boost when the sun is shining,
Boost when it starts to rain,
If you happen to fall, don't lie there and bawl,
But get up and boost again.

Boost if your cause is lively,
Boost if it's dead as sin,
No battle is won by the man who'll run
So stick to your job and win.

Boost, though your heart may be heavy,
Boost for the things sublime,
For the chap that's found on the topmost round
Is the booster every time.

Breckinridge News, Cloverport, Ky.

This poem has a thrill in it. Anyone with the desire to make his town a happier place in which to live is stimulated by the reading of this poem. However, and herein lies the trouble: People so often get the boosting spirit to such a high degree that they fail to see any weakness at all in the thing they are boosting, and persecute the man that dares to offer a criticism. Such an attitude is suicidal to progress. Many of our communities have been subjected to this exaggerated boost, and like an inflated balloon it has suffered the puncture, and now presents a sorry spectacle.

Boosting is good if, at the time of boosting, there is an awareness of weaknesses, and a willingness to throw as much energy into the curing of these weaknesses as there is used in the boosting. Happy is the town or farming community that has a large percentage of such men.

In order to judge grain, grasses, potatoes or animals, score cards are provided. Certain factors which characterize an ideal potato, for example, are indicated and a value in points allowed each factor. The points for each factor constitute the perfect score.

	Score Card for Potatoes	Perfect Score
Shape		25
Size		20
Color		10
Eyes		10
Flesh		10
Blemishes		25
Total		100

Why can we not have a score card for our communities? Professor Flint, of Kansas, has presented what he terms "The Ten Tests of a Town." It is a town score card. The tests are as follows: (1) Attractiveness, (2) Healthfulness, (3) People, (4) Recreation, (5) Progressiveness, (6) Accessibility, (7) Employment, (8) Living, (9) Business, (10) Education. [He might have added one condition without which no community can thrive: "Hearken diligently unto the voice of the Lord." Read Deut. 28:1-14.—Editor.]

Ten points are allowed for each test.

It would be a wonderful thing if energetic leaders in our various communities would utilize a test like this. Suppose we mention some of the details that would come under each test:

(1) *Attractiveness.* Under this heading there is considered the problem of shade trees, well kept lawns, desirable shrubbery, well kept front and back yards, cement side walks, clean streets, attractive school buildings.

(2) *Healthfulness.* An unhealthy person is not only a non-producer, but is a burden on a producer as well. Does the town concern itself in the preserving of the health of its citizens? Are manure piles allowed to accumulate and furnish breeding places for flies? What is the general condition of the outhouses? Are quarantine laws enforced?

(3) *People.* Is the stock good? Is it capable of producing a high type of citizenship? Are the people long-lived, healthful, helpful, friendly, neighborly? Do strangers feel at home in the town because of the congeniality of the people of the town?

(4) *Recreation.* What is the attitude of the people towards recreation? Do they eat together, play together at intervals? Is there a realization that when members of communities play there is always better work done? Are there fairs, picnics, festivals, holiday celebrations, in right proportions during the year. Is there a playground in the town, and is it properly supervised?

(5) *Progressiveness.* Some of the material mentioned under recreation might apply under this head. What is the town doing to better its conditions? Do the other towns in the county rather look towards this particular town as the leadership town. Do the people take active part in the Farm Bureau organization? Is it a live Bureau? Do the people take active part in school elections, in political affairs, or do they let a few do it all then grumble over the results.

(6) *Accessibility.* Is the town easily accessible to the outside world? Is it located on the railroad? Are the roads leading into the town cemented, well graveled and graded, or are the roads practically impassable?

(7) *Employment.* Are there many men loafing on the streets a larger part of the year? Are there many out of employment? Is there anything being done to furnish employment for its people?

(8) *Living.* What are the living conditions in the houses in the town? Do the men of the town concern themselves with the idea of improving home conditions for wife. Are there automobiles in plenty? Bath tubs, furnaces, pure drinking water, electric lights, telephones in the homes? Are the people well dressed?

(9) *Business.* Are the business houses up-to-date, neat, serviceable, efficient? Is there an attempt on the part of the merchants to keep on hand what the citizens of the town want? Are the business houses loafing places for men and boys?

(10) *Education.* What is the general attitude of the people towards education? Do they support the high school authorities in their attempts to hold farmers' round-ups, also make a success of the Lyceum numbers that are brought to town? What percentage of the high school graduates go on

to college? Is it known that the productivity of the people is proportionate to their education; that Denmark, Scotland, and Switzerland are far ahead of Spain, Russia, Turkey and Mexico in their productivity and their education; that the average number of years that the citizens of Massachusetts attend school is seven years, and the daily productivity per capita is 85c; that in Tennessee the people attend school but an average of 3 years, and their daily production per capita is 38c?

From a survey of the effect of education on the annual labor income of New York farmers it was found that the farmers who had attended only the district school the average labor income was \$318; of those who attended high school, the income was \$622; and those who had attended college the average annual income was \$827. Professor George Stewart, of the U. A. C., has made a similar survey in several of our Utah counties, and his findings show that farmers who had attended college were making \$450 per year more than those who had attended district school, and \$386 more than those who had attended high school.

The effect of education on the standard of living is worthy of note. Eight hundred twenty-five Wisconsin farms were surveyed, and it was found that 12% of the farmers who had attended district school had lighting systems in their homes; 15% had bathrooms; 24% had furnaces; 20% had automobiles. On the other hand of those who had attended college 44% had lighting systems in their homes, 48% bathrooms, 47% furnace heat, and 30% had automobiles.

Education does indeed affect the standard of living as well as the productive power of the individual. Then there are the things one must keep in mind when he is judging the town from the education viewpoint. The people of the town should remember these things also.

These ten tests of a town are valuable and should be considered seriously by all the members of the town.

What a wonderful thing it would be if each community would take upon itself to judge itself. Find out wherein it is weak and wherein it is strong; then throw the combined community energy into strengthening of the weaknesses. Then men could boast to their hearts content, and the community would grow in a substantial manner, and all other towns in the state would admire its progress.

This line of work should be studied by farmers, school teachers, and merchants. Such a line of work will be taken up by Professor Lowry Nelson, of the Brigham Young University this summer, during the summer session of the University and I understand the U. A. C. will give similar instruction. It would be a wonderful thing if all men would make an effort along these lines. I know that the comment will be that such is impossible while livelihood must be taken care of. But there is no limit to what the human mind and body can do if it will but make the effort. I am strongly advocating the idea that one of the greatest sources of happiness for man at the present time is to intellectualize his drudgery. This article has as one of its aims a hint in this direction.

MESSAGES FROM THE MISSIONS

"The work of the Lord is growing all over the world; and there is never a month or a year but what the Church is stronger, spiritually and financially, than it was the month or the year previous."—President Heber J. Grant, in opening speech, General Conference, April, 1925.

The Rock Wall at Rockwall, Texas

Elder Cyril R. Funk, writing from East Texas conference, says: "In almost every part of the American continent there still remains silent testimonies, which, in my opinion, may certify to our claim that the Book of Mormon is correct concerning the early settlement of this country. In Rockwall, Texas, there is a wall which is some 35 to 40 feet high, perpendicular on the outside but measuring from one foot thick at the top to several feet at the base. The inside is built like a number of levees. The wall is about four miles square and encloses the town of Rockwall. There are also other walls of like composition and workmanship extending in several directions from this wall. It is interesting to note the workmanship on these walls. The rocks fit so snugly and the wall presents such a uniform surface that great skill was required in its construction. These walls are all covered up, undoubtedly pointing to the changes taking place in this country during the death of our Savior, so clearly set forth in the Book of Mormon."



The picture shows Elder Forbes examining some of the excavated portion of the wall at a recent trip made to it.

Bright Prospects in View

A very encouraging report of the Konigsberg conference, Germany, dated April 3, 1925, has come to hand from Elder James C. Sharp, conference president, who says: "This far away conference is especially favored, for it seems that many of those wandering north with the ten tribes ages ago found this country a pleasing habitation and made it their home. The year 1924 brought much progress to this conference, including the organiza-

tion of four live Mutual Improvement organizations and the baptism of 169 converts. In 1925 even brighter prospects are in view. We have just enough persecution and opposition to keep us 'on our toes' and give the proper spirit of humility to carry on the work. A series of very successful branch conferences have been held this year, where investigators were especially given opportunity to hear the gospel in its purity and fulness. For instance, with an enrollment of less than sixty in one branch, including children, over 150 investigators were present in one meeting. A general conference was held on the 14th and 15th of March, with mission President Fred Tadje and Elder John Walsh, just released from the British mission, in attendance. The famous Konigsberg music contributed much to the success of the conference. The one cry of the whole Swiss and German mission is for 'more elders,' and we feel that if the youth of Zion realized what a missionary experience really is and just what benefits it brings to the individual as well as to the great cause in which we should all be engaged, they would be anxious to come to our help. The *Improvement Era* is read from cover to cover by our elders, and many are the good things which we receive from this indispensable publication."



Elders Konigsberg conference, left to right, top row: W. Leonard Beers, Salt Lake City; Preston A. Watkins, Lewis H. Hunsaker, Brigham City; Fred Bischoff, Salt Lake City. Middle row: Max Dotzler, Nuernberg, Bavaria; Adrian S. Pugmire, Salt Lake City; Harold W. Parkinson, Wellsville; Fred W. Dellenbach, Ogden; Russell F. Rogers, Salt Lake City; Jacob A. Rinderknecht, Providence. Front row: J. Dee Gardner, Sarasota, Florida; Joel J. Summerhays, Salt Lake City; James C. Sharp, conference president, St. Anthony, Idaho; Harold L. Snow, Salt Lake City; Asael E. Bell, Preston, Idaho.

Millions Have Not Heard The Gospel

Elder Raymond Kneale, East Melbourne, Victoria, Australia, reports a conference held on the 15th of February, conducted by Elder Lloyd M. Croxford. The attendance was 90 in the afternoon and 117 in the evening. Quartette numbers were rendered by the elders and a duet by two of the sisters of the conference, besides excellent instructions that were given, the main

feature of which was an address by President Charles H. Hyde. He called attention to the fact that millions have not yet heard the gospel, and it was therefore a great privilege to be blessed with the Priesthood and called to be a servant of the Lord. He related the circumstance under which the wonnderful hymn, "Come, come, ye Saints," was written and which buoyed up the Pioneers and gave them courage to press on. President Croxford reported progress, showing advancement in all activities over the previous year.



Elders Victorian conference, front, left to right: Floyd M. Croxford, conference president, Murray. Standing: Reuben A. Call, Bountiful; Russell B. Tingey, Brigham City, Utah; Joseph W. Ward, Malad, Idaho; Joseph Wm. Christensen, Ephraim; Charles G. Cowley, Salt Lake City; Donald J. Howard, Malad, Idaho; Harvey O. Crook, Smoot, Wyoming.



Brother and Sister Arthur Crane of Adelaide in the South Australian conference of the Australian mission. They are both very faithful workers in the Church. Sister Florence Crane has been conference organist for a number of years and also a Sunday School teacher. Brother Crane is the president of the Y. M. M. I. A. and has acted in that position a number of years. Both are very zealous in the work of the Lord, being willing to do all they can for the comfort of the Saints and elders.—Walter D. Francis, Morgan, Utah.

A Prayer of Faith Answered

Elder Harold D. White of Launceston, Tasmania, reports the following incident: "Less than six months ago the prospects of the Launceston branch were anything but encouraging. For over a year and a half no members had been added to the fold and it was not unusual to hold a Sunday night meeting with four or five in attendance. It came nearly being decided to take the elders out of Launceston, but mission President Charles H. Hyde decided to give the people another chance. He visited the different conferences in the Australian mission and requested the elders and Saints to unite in prayer in behalf of the elders and Saints at Launceston, that their efforts might be fruitful. Since that time the attendance of the Sunday night meetings has increased to an average of about twenty-five. Five new members were added to the Church, and there are good prospects of more in the near future. The prayer of faith has been answered, and we give thanks to our heavenly Father for blessing our efforts so abundantly."



Elders in the Launceston branch, Australia, left to right: Rollin C. Smith, Frank R. Pett, outgoing branch president, removed to Western Australian conference, Salt Lake City, Utah; Harold D. White, incoming branch president, Rockland, Idaho.

Meeting in the City Hall Berlin

The beautiful, massive City Hall of Berlin was recently used to accommodate approximately 2,000 people who attended meetings of the Church of Jesus Christ of Latter-day Saints on the 22nd of February. Dr. James E. Talmage, who was on his way to the northmost missions of the Church, together with Fred Tadje, President of the Swiss-German mission, who accompanied him on his trip three weeks through Switzerland, France and Germany, were in attendance. In addition there were about 70 missionaries from various sections of Germany in attendance. Twenty-six meetings were held in various cities of the above named countries, such as Lausanne, Bern, Basel, Dresden, Chemnitz, Leipzig, Stettin and Berlin.

No difficulty was encountered in obtaining and using the City Hall of Berlin. On the contrary, a very courteous, helpful spirit was found. This spirit is indicative of a general spirit throughout Germany and is of praiseworthy note, when it is remembered that a few years ago it would have been impossible for the Church to have held a large public meeting in Berlin, or in any other city of Germany, much less to have used a public structure such as the City Hall of Berlin. From all sections of the Swiss and German mission comes the report that conditions are better for the preaching of the gospel than they have ever been before. A lack of mis-

sionaries, however, threatens to seriously hinder our progress in 1925. We are hoping that this condition will be ameliorated in the very near future.

Of additional interest was the reception of Dr. Talmage and his party by Prof. Belowsky of the "Naturkunde Museum." Dr. Talmage placed geological specimens in the Museum many years ago. Among these specimens were beautiful crystals of Selenite and a remarkable plate of Selenite. Prof. Belowsky was a visitor in Salt Lake, over 25 years ago, and while there was entertained by Dr. Talmage.—*F. A. Smith, Basel Switzerland.*

A Missionary Convention

A most successful convention of missionaries and conference presidents was held at Seattle, Washington, January 9 to 11. There were about eighty-five missionaries there from all parts of the mission. Various subjects were treated and discussed relating to missionary problems and activities. The following subjects were treated: "Relation of the Mission Office to the Missionary," Elder Ralph B. Stratford; "Missionary Maintenance," President D. Crawford Houston, Southeast Washington conference; "Book of Mormon," President Rulon L. Johnson, East Washington conference; "Tracting," President G. Junius Wilson, Northwest Washington conference; "Country Work," President Karl W. Davenport, Southeast Washington conference; "Cottage Meetings," President L. Elmer Jackson, West Washington conference; "Missionary Conduct and Discipline," Elder Evan W. Ashby, East Washington conference; "Visiting Investigators," President C. M. Poulsen, British Columbia conference; "Missionary Classes," Elder Orson Haynie, mission secretary; "Public Speaking," President Wm. Lavern Smith, Oregon conference; "Mission Primaries," Sister Anna Redd, president mission Primaries. We feel that a great amount of good was accomplished during the convention. The missionaries were given a keener insight into missionary work and through the instructions that were given they will be able to more efficiently carry on their work as missionaries. The closing session Sunday evening was well attended. The church was crowded and many were unable to find seats. President B. S. Young gave a very able address on the "Personality of God." There was much favorable comment on his talk. All during the convention many beautiful musical numbers were rendered by missionaries and members of the Seattle branch. As an opening number to the convention, the Oregon conference missionaries gave a program and a one act play entitled, "Borrowers Day," on the evening of January 8. This was well received by the missionaries and Saints.—*Ralph B. Stratford, mission secretary.*

The Work in Oregon

Saturday, January 17, 1925, the missionaries of the Oregon conference met with President Brigham S. Young in semi-annual elders' conference. Favorable reports were given, and many interesting experiences related. Sunday, January 18, three public sessions were held. The morning and afternoon meetings were devoted to testimonies and reports of the missionaries. The Sunday evening service was attended by three hundred and fifty people. Elder Orson Haynie, who for several months past has been secretary of the mission as well as superintendent of mission Sunday schools and Mutuals, gave his farewell address. He returned to his home in Los Angeles, Calif. one week after conference after spending thirty-one months in the service of the Lord and having accomplished much good. President Young delivered a very instructive discourse concerning the Ideals of "Mormonism." Twelve Sunday Schools, three Mutual Improvement Associations, and nine Primaries are now being conducted regularly in the conference in connection with other regular services. We are enjoying success in all departments of our work.

The people receive us well and extend to us kindnesses in many cases. An illustrated lecture concerning the Book of Mormon has contributed much to our success. It was given formerly by Elder Orson Haynie and since his release by Elder Wm. Lavern Smith. Homes, halls, churches, libraries, etc., serve as lecture rooms. It has been presented in all eighteen times and attended by twelve hundred people. Recently eight of the missionaries motored to Hood River, Oregon, where they gave a musical program and the lecture to a congregation of ninety people, seventy of whom are not of our faith. A similar program was successfully given in the chapel of the re-organized church at Oregon City. Two other illustrated lectures, "Temple Work" and "Leaders of the Church," were recently brought into the mission and will be given as opportunity affords.—*Wm. Lavern Smith, president.*



Top row, left to right: Gladys Holton, Brigham; F. Ellis Anderson, Oak City, Utah; Owen T. Howard, Malad, Idaho; Donald W. Folsom, Salt Lake City; Fern Fagan, Lehi. Second row: Ersell Shirts, Circleville; Golden Wilcox, Sandy; Orson Haynie, Los Angeles, former mission secretary and superintendent Sunday Schools and Mutuals; Anna Reed, Blanding, mission president Primaries; Wm. Lavern Smith, Sandy, mission superintendent Sunday Schools and Y. M. M. I. A.; J. Moroni Ward, Portage; Dean Fortie, Heber, Utah. Third row: Ulyss R. Thurgood, Hooper, Utah; Calysta S. Stratford, Ralph B. Stratford, Pocatello, Idaho, mission secretary; Brigham S. Young, mission president; Solon A. Wood, Springville, Utah, conference president; Helen Halmilton, Sugar City; Orville Stanfield, Gannett, Idaho. Fourth row: Abram W. Conover, Provo; Winward F. Tanner, Payson; Ada Wilson, Hyrum, Utah; Newell R. Budge, Paris, Idaho; Maggie H. Wood, Springville; Fred W. Hollerman, Provo; Eilert Israelsen, Hyrum, Utah. Fifth Row: Gwendolyn Bryner, Raymond, Alberta, Canada; Jens K. Nelson, Clearfield; John N. Openshaw, Paragonah; Winnifred Cranney, Ogden, Utah.

Primary and Sunday School Organized

The Long Beach conference, January 16-18, was held in the Huntington Beach chapel under direction of mission President Joseph W. McMurrin and other mission officials. The Relief Society met on Friday under the direction of President Margaret K. Miller. On Friday an inspiring Priesthood meeting was held where strong testimonies were borne and a wonderful spirit manifest. The general session was well attended by Saints, friends and investigators from all districts of the conference. Principles of the gospel were explained and President McMurrin gave several inspiring talks, reminding the Saints of the blessings that will come through the serving of the Lord, and encouraged the missionaries to go forth with interest and enthusiasm in the cause. Since the conference was held two new organizations have come into being, one on March 8 when a Sunday School was organized at Terrance; and on the 14th, a neighborhood Primary at Fullerton.—*Gwendolyn Nelson, conference clerk.*



Missionaries Long Beach conference, top row, left to right: May Snow, Raymond, Alberta, Canada; Iris Coombs, Fielding; Gwendolyn Nelson, Ogden; Jane Garfield, Draper, Utah; Mary Ostlund, Lethbridge, Alberta, Canada; LaVon Lund, Mt. Pleasant. Center row: John Godfrey, Clarkston; Mae Reese, Coalville; Ernest M. Horsley, incoming conference president, Brigham City; Joseph W. McMurrin, president California mission; E. Rumel Cayton, retiring conference president, Salt Lake City; Louise Jeppsen, Mantua, Utah; Arthur C. Harris, Rigby, Idaho. Bottom row: T. Delice Andelin, Provo; Reed Rasband, Heber; T. T. Rasmussen, Oakley; Joseph R. Withers, Riverton; Thomas E. Cheney, Victor, Idaho; Floyd C. Andersen, Mantua, Utah.

A Missionary Convention in Aarhus, Denmark

One of the greatest events that has taken place in the Danish mission was the visit of President James E. Talmage, February 27-28, 1925, on which occasion the elders of the entire mission were gathered in conference.

On the 27th, President Talmage and John S. Hansen spoke to a congregation of 154 in Aarhus, at which a large proportion present were strangers. One baptism was performed after the meeting. On the 28th a special conference was held in the mission house in Aarhus. All missionaries were present and gave an opportunity to express their feelings and bear their testimonies. At the various meetings everyone felt the spirit of the gospel and only regretted that the time was so short. "We listened with pleasure to President Talmage's and President Hansen's instructions. We feel grateful to our heavenly Father for President Talmage's visit and wish him Godspeed on his travels through Sweden and Norway and take this opportunity of greeting our friends at home, with best wishes from old Denmark. The hospitality of Brother and Sister Niels Jensen and family of Aarhus during the visit will not soon be forgotten by all who came."—*Brian L. Peterson.*



All the elders laboring in Denmark, back row, left to right: C. A. Malan, Ogden; W. M. Nielsen, Logan; T. Kilts, Ogden; H. S. Lund, Aalborg conference secretary; E. H. Sorensen, Salt Lake City; H. D. Jorgensen, Rigby, Idaho; H. M. Larsen, presiding Elder, Thisted, Ogden. Middle row: A. Mollerup, traveling elder Aalborg conference; W. L. Jensen, Esbjerg branch president, Salt Lake City; H. J. Christensen, Monroe; F. L. Curtz, E. F. Erickson, Salt Lake City; Peter Petersen, Randers branch president, Salt Lake City; L. E. Rasmussen, Midvale; H. N. Ogaard, Brigham City; A. B. C. Jensen, Odense branch president, Yost; O. C. Petersen, Hjorring branch president, Gunnison. Sitting: B. L. Petersen, Aarhus conference president; Muriel Hansen, Anna Hansen, president of Relief Societies; President John S. Hansen, Danish mission president; Elder James E. Talmage, European mission president; Julius Bruun, Copenhagen conference president; Christen Larsen, Aalborg conference president, all of Salt Lake City. Sitting in front: W. P. Winkler, Aarhus conference secretary, Salt Lake City; O. W. Jensen, Union.

Songs of Zion in New Zealand

John B. Blackham, conference president of the Auckland conference, New Zealand, reports a conference held on November 2, 1924, of that branch, which was the first of its kind for some years: "The conference was highly successful and largely attended. A divine influence actuated and

attended all the speakers. A general Priesthood meeting was held prior to the opening session of the conference, at which latter ten-minute speeches were made by six of the elders. The branch choir rendered some of Brother Evan Stephens' favorite anthems with zest and spirit. A later session was devoted to the bearing of testimonies—a meeting that was very interesting. In the evening the final session convened where precious truths were presented pertaining to the principal tenets of the gospel as restored in the latter days. The Saints in this part of New Zealand are comparatively few, but their spirit and willingness to serve fully compensate for the earnestness and diligence extended by the elders in their endeavors to preach the gospel. We enjoy the Era and the truths contained in its pages."



Names of missionaries, standing, left to right: Rulon H. Tingey, mission secretary; F. Irvine Burnham, president Whangarei conference; Alvin A. Davis, Waikato; G. Lyle Palmer, Whangarei; Angus T. Wright, mission president; Arnel J. Talbot, Hauraki; William C. Carr, assistant mission secretary; A. Reed Halversen, president Hauraki conference;; George L. Young, president Mahia conference. Kneeling: Ezra H. Anderson, President Waikato conference; Clarence L. Rasmussen, Hauraki; Golden J. Webster, Whangerei; John B. Blackham, president Auckland conference; LeRoy B. Jex, Aukland. (Sister Wright was not present when the picture was taken, but was included as one of the fourteen missionaries from Zion present at the conference.)

News from South African Mission

Splendid results attend the efforts of the elders and Saints of the South African mission. Being the greatest distance from the headquarters of the Church, we are deprived of the spiritual strength and blessings received by many other missions, which come from occasional visits from the presiding authorities of the Church. The Lord, however, does direct the labors of those who are called to preside and officiate by virtue of the holy Priesthood throughout the nations of the earth. This truth is substantiated by the results obtained by the good men who in all humility and prayerfulness have directed the work of this mission. The South African mission consists of five conferences. The allotted quota of missionaries is twenty-five. At the present time we have but fourteen. Three of the conferences have regular organized

branches. This organization tends to greater efficiency in the conferences. The Relief Society and the Mutual Improvement Associations are progressing effectively, due to the untiring and unselfish labors of Sister Magdalen Sessions. In order to make the M. I. A. more effective and extend its influence into all the branches of the mission, Elder Waldemar Young Clayton was recently appointed mission superintendent of the Young Men's Mutual Improvement Association.

The annual elders' conference and convention was held this year in Johannesburg, the Gold City of the world and one of the richest cities. The convention served a two-fold purpose; that of dedicating our new chapel recently erected there and the planning and outlining our year's work. The evening prior to the convening for conference a grand concert was rendered under the auspices of the M. I. A. The chapel was filled to its capacity. The convention opened January 31 at 9:00 a. m. with an elders' testimony meeting. Mission President James Wiley Sessions presided and conducted. The spirit of love, charity, humility was manifested in the burning testimonies of the elders. Such bonds of strength, vitalized through the keeping of God's commandments can never be broken. The dedicatory service was held Sunday, February 1, 1925. Once more the chapel was crowded with people, curious and anxious to see and hear the services of the Latter-day Saints, and to learn more of their teachings. Some splendid addresses were given at this meeting. With the united faith and prayers of all assembled, President James Wiley Sessions offered the dedicatory prayer. The work of the convention was then divided and assigned to various committees to study the problems and outline the year's program. At the close of the conference, January 5, plans were outlined and put into proper form to be sent to the missionaries as a guide to follow throughout the year.—*Elder George Pugmire, Jr., president Cape conference.*



Missionaries attending the African conference, standing: Leon S. Saunders, Clarence L. Rockwood, Keith P. Heiner of Salt Lake City; Wilford D. Harris, Ogden, president Natal conference; George Pugmire, Pocatello, Idaho, president Cape conference; Cornelius Vanderende, Salt Lake City; Royal D. Crook, Heber, president Port Elizabeth conference; H. Lorden Baker, Salt Lake City. Sitting: Kenneth C. Woodruff, Salt Lake City; Leonard N. Judkins, Ogden, president Transvaal conference; Kenneth D. Wright, Salt Lake City, president Bloemfontein conference; Sister Magdalen Funk Sessions, president Young Ladies M. I. A. and Relief Societies; Mission President James Wiley Sessions, Pocatello, Idaho; mission secretary, Waldemar Young Clayton, Salt Lake City; Miles P Romney,

Salt Lake City, the architect and builder of the new chapel; Hyrum L. Crane, Pocatello, Idaho.

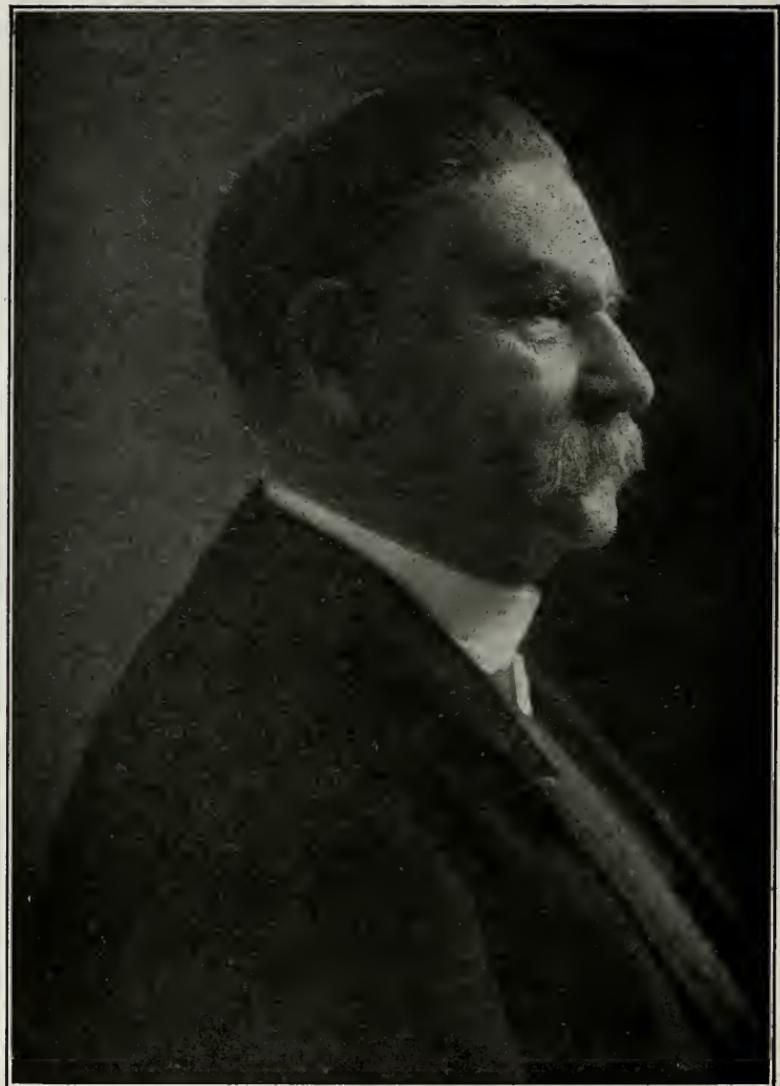
Progress in East Texas

Missionaries of East Texas and Arkansas met on the 28th of February, to the first of March in conference. A priesthood meeting was held on the first day when President S. O. Bennion gave timely instructions concerning their work. From the reports of the missionaries it appears that the cause is progressing rapidly in that part. Many meetings have been arranged for the summer months and the missionaries are determined to press forward in the cause of truth, with faith that many will enter into the fold.—*Joseph T. Lindsay*, president of the East Texas conference.



Front row, left to right: Jos. T. Lindsay, president, East Texas conference; W. L. Crabb, former conference president; E. L. Christiansen, principal of Kelsey School; Luella Christiansen, Baby Francis; LaVerne J. Stone, Minerva Jensen, teachers of Enoch School; James A. Davis, Pres. Arkansas conference; R. D. Iverson, former conference president. Middle row: O. Gubler, A. R. Forbes, V. J. Holmes, W. L. Kirkham, W. W. Potter, C. R. Funk, Floyd Humphries, E. S. Evans. Top row: A. L. Rosenhall, O. W. Bunker, Ray Oman, Darrel Welling, LeGrand Rassmussen, S. C. Perry, R. P. Green, S. L. Gillette, E. H. Anderson.

Bruce Barton, in an article in *The American Magazine*, gives the result of an interview with Patrick Crowley, president of the New York Central Railroad, with its 20,000 miles of track, serving more than 56,000,000 people. He says Mr. Crowley began as a messenger boy with the railroad. Now before you read any further, shut your eyes and make a guess as to the man's attitude toward tobacco. You think he doesn't smoke? Well, you're right, for that's just what Bruce Barton says about him.—*Will H. Brown, Oakland, Calif.*



PRESIDENT CHARLES W. PENROSE

*Born, London, England, February 4, 1832; died,
Salt Lake City, May 16, 1925.*

THE PASSING OF PRESIDENT CHARLES WILLIAM PENROSE

It is with deep sadness and sincere feeling of regret that we record the death of our beloved leader and friend, President Charles W. Penrose, which occurred at his home, 222 South 9th East, Salt Lake City, at 9:30 p. m., Saturday night, May 16, 1925. He lived to an extremely advanced age, having passed his 93d birthday on February 4 last, an age greater than is allotted to the average man, and yet we were loath to part with him. His cherry spirit was known to us, his wise counsel, his brilliant intellect, and the warmth of his splendid and appealing testimony of the gospel. It seems amazing that this man's life should have extended over practically the entire period of the history of the Church, to within less than two years from its beginning. Brigham Young had not yet been baptized when Charles W. Penrose was born in London, England, on the 4th of February, 1832, and the entire membership of the Church would hardly have filled one of our modern ward chapels. The great length of his life attests the strength and endurance of the sturdy English stock from which he came. It must have been a glorious privilege to him to have been united in his youth with the cause of building up the Church and kingdom of God, and to see it grow and prosper, and extend its borders into every land, and himself to reach a high and influential position, with his name loved and honored by all. He will be forever remembered as a valiant, capable and worthy soldier in the cause of Christ.

With his voice, and with his pen, President Penrose labored untiringly as a defender of the faith and an exponent of its doctrines for almost seventy-four years. His masterful pamphlets, "Why I am a Mormon," "What the Mormons Believe," "Mormon Doctrine," "Priesthood and Presidency" and "Rays of Living Light," have been, and will continue to be, distributed by the tens of thousands. But his chief claim to be long remembered will no doubt rest with those glorious songs of his, "Oh ye mountains high," "School thy feelings, oh, my brother," and many others. They have struck a responsive chord in every heart, and will be sung and read by the Latter-day Saints when the facts pertaining to the author's life may have faded in the dim mists of time.

Also great praise is due him for his thousands of writings for papers and magazines in defense and advocacy of the Saints and the doctrines of the Church.

In summing up the life of President Penrose we may say that his chief characteristic was his determination to do right at all times and live according to the precepts of his religion. He was persistent,

determined, ever at work in the line of his duty. To one who knew him well he said recently, "'Mormonism' is as much a part of me as my arm, my leg, or my heart;" and again, "Do right because it is right, and not because anyone tells you to do it."

On the day of his death President Heber J. Grant paid him this tribute:

"President Penrose was one of the greatest defenders of the faith that the Church has ever had. He was one of the most able exponents of the doctrines of the Church of Jesus Christ of Latter-day Saints by pen and word of mouth. For ten long years he labored without purse or scrip to spread the gospel in England, and later returned to that same field as president of the European mission, having charge of all the activities of the Church from Scandinavia on the north to South Africa, on the south. A great and good man has passed to his reward."

The editors of the *Era* regret that this number of the magazine was practically made up for printing before the death of President Penrose, hence, the place and space that his passing deserves could not be included in this number. Further attention will be given in a future number.—*P. N.*

My Baby

My heart beat with a throbbing pain
When my baby passed away!
Within my throat, in a refrain
That choked me o'er and o'er again
Were words that never could be said
About my wee one, too soon dead—
Yet Hope's bright star shone overhead
When my baby passed away!

What could a mother's love foresee,
When my baby passed away?
All that a fervent love could be
Was bound up in this gift to me!
Alas! a mother's heart must feel
Realities of woe and weal—
Shall not a future yet reveal
Why my baby passed away?

Some purpose, I had faith to learn,
When my baby passed away,
Is cause for early life return:
We may not yet the cause discern,
But this much faith to me is given,
Though heart be sad, with sorrow riven.
A part of me went up to Heaven
When my baby passed away!

Editors' Table

Our Jubilee

The *Improvement Era* for June and July is and will be devoted largely to the organization, the past labors, present activities and visions of the future, of the Y. M. M. I. A., whose fiftieth anniversary is being celebrated, in the annual conference programs during June 6-10. The past, present and future of this splendid organization will also be vividly depicted in sermon, speech and song, and in pageant and parade.

In reviewing the fifty years that are gone, we are grateful to the Lord for past achievements, for present advantages and for future prospects. The organization has had a steady growth, though at intervals its advancement has been retarded frequently by difficulties and indifferences placed in its way. However, we have overcome, thrived and grown. The fundamentals of the organization have been adhered to, and with faith in God and his great latter-day work, the membership has been enabled to work out their problems, and do a great deal of good among the youth of the Latter-day Saints.

All through the West, today, there are thousands of people, many of them leaders in the Church and state, whose laudable ambitions were first awakened, who received their first inspiration of faith in God and his great latter-day work, and who were first given opportunity for expression, through the Mutual Improvement Association. It now numbers nearly nine hundred units. Membership in this organization has given the young people wonderful opportunities for advancement in obtaining knowledge, for self-improvement, and for learning the principles of the gospel. It has opened the way for them and given them great pleasure through association with their fellows, religiously, educationally, and socially. It has been a source of much enjoyment and progress to those who have taken part in its studies, exercises, and recreations.

At present the membership, 50,000 in numbers, is greater and stronger, both in intellectual ability, and we trust in faith, than it has ever been before; and, while the activities are somewhat different, we are still holding up as our standards the fundamentals that were visioned to the organization by President Brigham Young, at its inception; namely, faith in God, in the restoration of the gospel to Joseph Smith, the prophet, and in obtaining an individual testimony of the divinity of Jesus Christ, of his gospel message, and of the truth and magnitude of God's great Latter-day work; furthermore, we seek to be faithful and staunch helpers to the priesthood of the Church in furthering its mighty mission.

Whatever may happen in the future, we are certain that, with the foundation laid, ready to be built upon, and with the faithful, staunch general and local leaders at their head, the obtaining of an individual testimony by the young people of the Church of the divinity of Jesus Christ, and of the truth of his restored gospel, will always be the leading and living light in all their activities. Nothing is more precious for eternal welfare and earthly success than such a testimony. The future of the Y. M. M. I. A. is bright with promise and indicates firmer growth, and greater achievement than in the past. The next fifty years give promise of a wonderful fruitage. In all the land, these organizations are entitled to exult with joy in the triumph of the past, to be delighted with and make the best of the present, and to behold glorious and inspiring visions of the future. God grant their utmost and happiest fulfilment.—A.

"Unanswered Yet"

Marshal von Hindenburg, the famous leader of Germany's defeated armies during the war of 1914-19, was elected president of the German republic, on Sunday, April 26, 1925. He is the first president actually elected by the people of that country. He received, 14,639,399 votes, out of a total of 30,345,540—considerable less than one-half, but as the opponents divided their votes between Marx, the centrist candidate, and Thaelmann, the communist, Hindenburg succeeded in obtaining a plurality. Opinions about the probable effects of the Hindenburg victory are divided. In official circles, both here and in Europe, there is a tendency to veil in optimistic phrases whatever apprehensions may exist; in France alone is the fear openly expressed that this election is the turning point of Germany back towards Kaiserism and Prussian militarism. The new president lost no time declaring his ideas. He said: "Let no one by any chance imagine that henceforth I shall take orders from any party." He also exclaimed, when informed of the result of the vote: "The real work has just begun." Time alone can interpret these oracular announcements.

The circumstance of his coming into power reminds us of an incident, which illustrates the uncertainty of the situation. It is related by Alice Louise Reynolds, editor of the *Relief Society Magazine*, who has been touring Europe for nearly a year. In her travels in France, she took a trip, of course, to the war-stricken districts; in her company was Professor and Mrs. Barker and their four-year-old son. She writes:

"As we traversed the war-stricken country we were made sad by the revelation of the suffering and destruction. Perhaps the questions put by the little four-year-old son of Professor and Mrs. Barker are as illuminating as anything we can here include. Seeing the houses in heaps and sometimes

great holes gouged in their sides, he asked: 'Mama, why did the mans shoot the houses?' Finally, to his insistent query, his mother replied: 'Because they were naughty.' For some time he appeared to be turning the matter over in his little mind, then he put this question: 'Mama, will the naughty mans shoot the houses any more?'

"The mother did not answer this last question, neither do those who are counted the most wise of the earth."

"A little child shall lead them," and, too, shall ask such questions as stagger the sages among men.—A.

The Motive in Education

Frequently the motive for obtaining an education is expressed by educators and others to be the fact that an educated person can make more money than one not educated. Emphasis is placed upon the making of money and that is held out as the purpose of higher education to such an extent that frequently young people seek a higher education because through it they believe they can obtain much greater annual income. The earning power of the individual is emphasized instead of the true purpose, which should be the building of sterling character and good citizenship. The youth should be taught that greater than making money and enjoying a higher standard of selfish living is character and good citizenship. To learn how to get ahead in the financial life is very commendable and praise-worthy, but a college education, especially when obtained largely by public taxation, as with us, should have a higher motive than mere money-getting, and all this for the safety of the commonwealth and maintenance of good government. The purpose of the public schools should be to teach boys and girls, not only the value of money and manners, but first and foremost, to impress them with their duty to God, morality, their country, and with service to their fellows. Higher education is not for the aggrandizement of the individual, but to the end that will serve the nation and the community. It is not for the purpose of devoting oneself selfishly to personal scholarship or to financial success in life. Religion, morals and knowledge are necessary for good government and the happiness of mankind, and to this end and by these means, young men and young women should be encouraged to obtain an education, and not for the reason that they can live better and make more money and selfishly fulfil their ambitions. Higher education is absolutely necessary, but those few who are privileged to obtain it from the sweat and labor of the people must spend their time, at least to a certain extent, for other than selfish purposes, and for the good of the community. The duty of the favored small percent of people who are given the college education should be to illustrate the blessedness of true leadership in religion, morals, and unselfish devotion to the community and to the stability of our government and citizenship instead of placing emphasis on what a man can make

above those who have not had the privilege. He should dismiss from his mind that, as a concomitant of a higher education, he can make more money, have better privileges, so as to live high and furnish his home with luxurious bathrooms, fine furnaces, automobiles, elaborate lighting and other selfish luxuries and indulgences. These he should have enough of to make himself and his comfortable, but his real business is to be a leader in righteousness among the people, and to serve them diligently and sacrifice for them.—A.

From Darkness to Light

Standing alone on the brink of a mountain,
Viewing with rapture the break of new morn,
Drinking great draughts at morning's fresh fountain,
Forgetful of raiment, though tattered and torn.

'Twas thus that I saw him, in deep contemplation
Of beautiful sunrise—the birth of new day,
His countenance beaming as new revelation
Entered his soul, borne by each shining ray.

Up through the suff'rings of deep tribulation,
Mounted his soul, as the light of new day
Bathed his spirit. The while his oblations
Reached up to God, for thus did he pray:

"Father of Life and Light! King of the universe!
Long have I traveled in darkness below,
Doubting thee, shunning thee, King of the universe,
Shutting thee out, that my soul should not know.

"Men of God talked to me. Hypocrites railed at me.
Each one pretending to point out the way,
But still I plodded—even yet could not see
Thy great Divinity, thy infinite sway.

"Such were the faults of men, such their hypocrisies,
Such was the service men gave to thy Name,
My consciousness sensed that their words were but mockeries
And filled my poor spirit with anguish and shame.

"I had yet to learn thou hadst greater witnesses
Than vain and fickle man, who tends to stray
Far from the simple paths, away from the principles
Of nature, her marvels, her lessons, her way.

"This morning I saw thy hand lift a blade of grass,
Yesterday saw, too, the birth of a dove.
I've witnessed the passing of beautiful spirits—yes,
Smiling and lovely, soothed by thy Love.

"The hills and rocks, the forests and streams
Held communion with me. And while I yet listened,
Their still voices whispered, and I saw in my dreams
All of thy handiwork,—all as if visioned.

"Father of Life and Light! King of the universe!
Long will I travel in light here below,
And with nature's hosts, O! King of the universe!
Thee will I worship here, thee will I KNOW!"

Priesthood Quorums

Youthful Ward Teachers

BY ELDER J. BERT SUMSION, ONEIDA STAKE, BANILA, IDAHO

"Hello sir, we have been out teaching tonight. Three of us young fellows surely had some time. From now on we will have to do better than we have ever done in our lives," said the youthful ward teacher, as he dashed into my room.

"Well, when did you become a ward teacher?" I asked.

"Just the other day," replied this freshman of the high school. "Carisle, Clyde, and I just finished our district. We surely had a fine time. Oh! it seems good to have a job in the Church."

"Goodness, what did you do, and what did you say, may I ask?"

"Carisle, Clyde and I hitched Ol' Buck to the buggy and went over to Anderson's. As soon as we arrived we told Mr. Anderson we were the teachers that the bishop had sent. He smiled when he saw us three young fellows; nevertheless, he called his family together and we began our meeting by singing, 'Put your shoulder to the wheel,' after which I prayed. Then I called on Clyde to speak. After he finished, Carisle stood back of his chair and talked a little while. Then I got up and spoke for a few minutes. Then I called on various members of the family, but they did not speak, so we sang another song from the *Sunday School Song Book*. We then had prayer. We shook hands with all of them and wished them success and the blessings of the Lord, then went."

"How long did your meeting last?" I inquired.

"Oh! about, O! thirty minutes, I guess," he answered.

"Why do you like ward teaching?" I questioned.

"Because it gives me a chance to study a subject, and then a chance to go and tell what I have learned. I can see that such a job is just what I need. I'll be glad when the time comes to go again."

"Did you visit your entire district," I asked.

"Yes, but we did not find Tanners at home. So we tacked a sign on the door, 'You were visited by three jolly good fellows, we took nothing and left nothing, your ward teachers will call again'."

"Did you have a subject?" I interrogated.

"Yes, Bishop Miles told us to read and study the 13th chapter of Corinthians, that we would find the subject of Charity discussed by the Apostle Paul."

I think these sixteen-year-old boys did their work efficiently for the following reasons:

1. They went out on time, they finished their work on time, so that the ward clerk could fill out his report on time. They made possible a 100 per cent visit.
2. They went out willingly and carried the spirit of enthusiastic workers. The group was not detained by tardy members.
3. They were unafraid, full of the Spirit, and courageous. The territory over which they traveled was muddy, it was raining and the night was dark. The weather conditions did not prevent them from doing their duty.
4. They did that which the bishop told them to do. They studied the scriptures. They were prepared to give the Lord a chance to bring ideas

to their remembrance. The Lord was not required to pound on an empty barrel.

5. They preached the gospel of Jesus Christ. They did not talk sugar beets, drainage, pure-breds, politics, fences, bank accounts, sheep, cattle, pigs, but they talked about charity—one of the great principles of the gospel of Jesus Christ.
6. They gained permission to hold a meeting in the house. They sang a song with the family, they prayed with the family, they preached to the family, they gave the family a chance to speak, they sang a closing song with the family and in benediction left the blessings of the Lord with the household.
7. They held a short meeting and moved on. They did not tire the family, nor did they keep the younger members thereof from getting their school lessons. They did not wear out their welcome by wearing out brother Anderson's door knob with prolonged good-byes.
8. They were serious, dignified and optimistic. None of them uses tobacco, nor coffee, nor tea. The failure to keep the word of wisdom robs a "Mormon" of his dignity, takes away optimism; and, with the departure of the Spirit of the Lord, he can not be serious in his work.
9. They were efficient because they were thrilled with the work. The spirit of "preparedness"—the Spirit of the Lord rested upon them.
10. They considered the work an opportunity, and not a drudgery, an unwelcome task.
11. They were efficient because their work bears the ear-marks and the spirit of this song preachment:

"I'll serve the Lord while I am young, and in my early days,
 Devote the music of my tongue to my Redeemer's praise,
 I'll praise his name that he has giv'n me parentage and birth
 Among the most beloved of heav'n that dwell upon the earth."

The Melchizedek Priesthood Study

Subject: Doctrines of the Church. Text: *A Study of the Articles of Faith*

LESSON 28: THE DISPENSATION OF ISRAEL

Text: Chapters 17, pages 314-322

LESSON 29: THE DISPENSATION OF ISRAEL (Continued)

Text: Chapters 17, pages 322-326

LESSON 30: THE GATHERING OF ISRAEL

Text: Chapter 18, pages 328-336

LESSON 31: THE GATHERING OF ISRAEL (Continued)

Text: Chapter 18, pages 336-341

LESSON 32: ZION

Text: Chapter 19, pages 345-352

LESSON 33: THE LATTER-DAY ZION

Text: Chapter 19, pages 352-354

LESSON 34: CHRIST'S REIGN ON EARTH

Text: Chapter 20, pages 356-363

New Missions

New missions were created on May 7, 1925; it was ordered that the states of Minnesota and the Dakotas, and adjacent provinces in Canada will be one mission, with Elder John Q. Allred as president. Elder Allred was president of the Manitoba conference from October 8, 1919 to October 6, 1922, and before that he was the bishop of the First ward, Raymond, Alta.

The Swiss-German mission is to be divided, and Elder Hugh J. Cannon, president of Liberty stake, is to preside over the new German mission. Elder Cannon has labored as a missionary in Germany and presided over the German mission, and also over the Swiss-German mission, when the two were united.

Bishop J. Howard Jenkins, of the Ogden 13th ward, is to succeed Elder Angus T. Wright as president of the New Zealand mision. He is to leave for his field of labor some time during the latter part of July.

The Vile Cigarette

The cigarette is a beastly thing,
It leaves a deathly, poisonous sting.
Destroys your sense of taste and smell,
Your appetite and health as well.
It lessens your desire to do right,
Builds a false and craving appetite,
Makes you a slave instead of a man,
On your future it places a ban.
It steals your time, weakens your will,
Lessens your chance of positions to fill,
Makes you stupid and often late,
With a sluggish feeling you hesitate.
Retards your progress, you often stop
Down at the bottom, instead of the top,
Weakens your courage, fills you with fear,
From real advancement it does you steer.
Instead of promptness it makes you wait,
And for promotion you're not on the slate,
Lowers your vitality, beclouds your brain,
It always spells loss, never spells gain,
At the rear you stand, you should be in lead,
A little exertion and you could be freed
From this horrible monster that binds you tight,
Makes you go wrong when you would do right.
It fills your body with the seeds of death;
Inhaling the smoke you exhale foul breath,
You send out an odor that others detest,
From this slave-driver you're never at rest.
It destroys your manhood, your self-respect;
What else! from the foul weed, could you expect?
Now tell me, I pray, in English plain,
Is there anything worthy, or good to gain?
O, why then not stop, if you use the weed,
And you who do not, oh let me plead
With you, to refrain from even the touch,
Of the vile, foul thing, that destroys so much.

C. H. DAVIS

Mutual Work

The M. I. A. Conference and Jubilee Celebration

The work of providing a program of exercises for the Jubilee celebration is being pushed with increasing interest, and by the time the celebration takes place, the preparation will have been perfected, and each department will have a program commensurate with the important occasion.

The reception on Saturday night, June 6, will be given in four distinct places, and a program will be carried on in each, so that all may be entertained.

Religious services will be held all day Sunday, June 7, with attractive programs and speakers. On Sunday morning Superintendent George Albert Smith and President Martha H. Tingey will deliver addresses, and Junius F. Wells and Maria Y. Dougall will speak on "President Brigham Young's Vision, the Struggles and Achievements, in its Realization;" and Superintendent Richard R. Lyman, on "Appreciation of the Past, Glory of the Present."

President Heber J. Grant will preside at the 2 o'clock meeting, the Presidency of the Church being in charge; music and song by the Tabernacle choir, A. C. Lund director. Evening services will be addressed by Orson F. Whitney on the M. I. A. 1925-26 Slogan: "We stand for an individual testimony of the divinity of Jesus Christ," the meeting being under the auspices of the M. I. A. and Primary.

Officers and workers' meetings will be held all day on Monday, June 8; luncheon to superintendents at Hotel Utah, 12 noon. The pageant depicting the Past, Present and Future of the Association will be presented Monday evening, and is one of the most important events of the big Jubilee celebration. It was prepared under direction of a committee of the General Boards, who are: George H. Brimhall, chairman; Thomas Hull, W. O. Robinson, Axel A. Madsen, Claude C. Cornwall, Lewis T. Cannon, Elen Wallace, Lucy Smith, Charlotte Stewart, Jennie K. Mangum and Ruth May Fox. It was written by W. O. Robinson, Claude C. Cornwall, Elen Wallace and Ruth May Fox. It is being organized and directed by E. H. Eastmond, pageant master; and W. O. Robinson, dramatic director. B. Cecil Gates and Evangeline T. Beesley are in charge of the music and are organizing a chorus and an orchestra. Professor Gates is preparing much of the music for the pageant. A most excellent resume of M. I. A. work will be presented in poetic and symbolic representation at this pageant. Officers' meetings will be held during the day to discuss problems of the association; also on Tuesday, June 9, in addition to tryouts for contests.

Under the supervision of Executive Director Oscar A. Kirkham there will be a band contest, also a contest in M Men's Public Speaking and Male Quartets and choruses, and Gleaner girls' public speaking and ladies' choruses, which contests will take place on Tuesday, June 9, the grand tryouts in the afternoon, when the two winners in each event will be chosen; and the grand finals, in the evening. Provision will be made for large halls in which to hear both the tryouts and the grand final contest, giving the general public opportunity to attend. The *Improvement Era* Jubilee prizes will be awarded to the winners this same evening.

As to the grand parade, Wednesday, June 10, it is gradually assuming gigantic proportions. Sixteen M. I. A. bands have reported their intention to take part in the parade, and preparation for a magnificent showing is being made. From all appearances there will be an enormous attendance of people to witness and take part in the procession.

M. I. A. Summer Programs

Special Joint Program for Sunday Evening, June 7

While the great Jubilee is in progress in Salt Lake City, every Association in the Church not privileged to attend, should present a program at home in keeping with the occasion. This program is in honor of the early officers of the two organizations. All who have served in the M. I. A. cause should be invited to be present and should be shown special distinction.

The Mutual Improvement Association

For June 7, 1925

I. Origin of the Mutual Improvement Associations:

In the Church:

- a. The Y. M. M. I. A. (See *Y. M. M. I. A. Hand Book*, page 9; also *Era*, Vol. 1, numbers 1 and 2; also *Era* for June and July, 1925, Vol. 28, numbers 7 and 8.)
- b. The Y. L. M. I. A. (See *Young Ladies' History*, page 9; *Y. L. Hand Book*, page 7.)

In the Ward:

Prepare and have read a short history of the origin of the ward associations.

II. Purpose:

- a. To establish a testimony of the divinity of Jesus Christ and the divine mission of Joseph Smith.
- b. To establish high ideals of character and intellectual attainment.
- c. To provide leisure time activities.

III. Its Accomplishments:

Have men and women testify as to the influence of the M. I. A. on their lives. (See "What they say," *Era*, May, June, July, etc.)

This program is in honor of the early officers of the two organizations, who should be given prominence.

SUNDAY NIGHT JOINT PROGRAMS

(For Summer Months)

Joy in the Worth-While

For July, 1925

Joy in an appreciation of the common-place.

Wonderful is the world.

Wonderful is life to him who finds joy in the common-place (not the new or the extraordinary).

Let us never forget the tremendousness of the ordinary. (Familiarity with great things breeds contempt only in contemptible minds.)

I. Beauties of Nature.

- a. Mountains, valleys, fruitful fields.
- b. Trees, vines, shrubs, putting on leaves at the call of spring.
- c. The fruition of the harvest time.

II. Man's Handiwork.

Electricity, telephone, radio, automobile, steamship, printing press.

III. Life, Growth and Yearning to Attain.

(See Tennyson's poem *Ulysses*.)

IV. Prayer.

The marvel of the privilege of communing with God.

V. Kindly, Thoughtful Deeds.

How wonderful is love.

*Joy in the Appreciation of People**For August, 1925*

Other human beings are ultimately the most interesting and pleasant experiences in our lives. The finest things that happen in our lives are more appreciated if our dear ones are present.

I. The Study of Great Men Influences our Ideals and Lends Inspiration to our Lives.

a. History.

b. Contemporaries.

1. World leaders.

2. Great leaders of our Church.

"We cannot look upon great men in any way without gaining something by them."

"One comfort is that great men, taken up in any way, are profitable company."

"A man's religion is the important thing of him and creates what he is."—*Carlyle*.

II. Appreciation of Our Friends and Associates Makes Our Happiness.

a. Association has put business production on a sufficient scale to feed and provide for a growing population.

1. Competitors meet for advancement and help.

2. A great cause is helped by being appreciated of others.

b. Our friends are our richest possessions.

1. Superior enjoyment in the presence of friends.

2. Enjoyment of service to and sharing with friends.

III. Our Loved Ones in the Home are the Most Essential Factors in Our Lives and Characters.

a. We learn most of life's habits and attitudes in the home.

1. Care in our treatment to parents, brothers, sisters and children.

2. Give credit and encouragement.

b. They are always most important in our lives.

1. They are the support we lean on until we get strong enough to take care of ourselves. Our responsibilities to them.

2. In a crises they are absolutely dependable. If cultivated and properly respected, they make the best chums.

3. Our whole day is brightened, and our entire life is illuminated by the cheer of a happy home.

*Joy in an Appreciation of God's Handiwork**For September, 1925*

I. The Heavens.

a. The heavens declare the glory of God and the firmament sheweth his handiwork, Psalms 19-1.

b. The immensity of space.

c. The wonders of the firmament.

II. The Earth.

a. The glory of the everlasting hills.

b. The beauty of the fields and flowers.

c. The wonders of the bird and the animal kingdom.

III. Man.

- a. "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." Psalms 8:4-6.
- b. "As man is, God once was; and as God is, man may become."
- c. His mind, his body, his spirit.

The M. I. A. Slogan for 1925-26

The General Boards of the M. I. A. have adopted the following slogan for the associations for 1925-26:

We stand for an Individual Testimony of the Divinity of Jesus Christ.

The evening session on Sunday during the June Jubilee conference will be devoted largely to the discussion of this subject by Elder Orson F. Whitney, of the Council of the Twelve. The slogan is a very timely one, since much doubt throughout the country and the world is thrown at present upon the divinity of the Lord Jesus Christ, his miracles, the efficacy of his atonement, and his mission as Redeemer of the world.

Prizes Named

The *Improvement Era* winners for Jubilee music and literature are named as follows, the judgment having been made by competent and able judges in all cases. The poem, the scout camp song, the hymn, the essay, the short play and the short story will be produced in July number of the *Era*.

For the poem, "The Triumph of the May," the prize goes to Bertha A. Kleinman, Mesa, Arizona, with honorable mention for the poem, "Mountains and Seasons," by O. Woodruff Bunker, Little Rock, Arkansas.

The prize for the short story will be announced later.

The prize for the essay, "The Business of Youth," was awarded to Venice Farnsworth Anderson, Salt Lake City, with honorable mention for the essay, "Inner Dimensions," by Ramona W. Cannon, Salt Lake City.

For the best hymn with music, the prize was awarded to Evan Stephens, Salt Lake City, the title being, "Glory to God."

For the scout camp song, "The Boy Scouts of America," with original music the prize was awarded to Pearl Timpson, Pocatello, Idaho, with honorable mention for the poem, "Round the Campfire," without music, by O. E. Howell, Preston, Idaho.

For the short play, "The Unequal Yoke," Blanche Kendall McKey, Ricks College, Rexburg, Idaho, was awarded the prize.

For the best cover design, the prize was awarded to John E. Whowell, 4329 Kamerling Avenue, Chicago, Illinois. The modified design is used for this issue of the *Improvement Era*, drawing by De Bouzek Engraving Co., Salt Lake City.

We are grateful to the contributors in all cases for the interest which they have manifested. It was found difficult in a number of cases to decide upon the best, in the judgment of the judges. We believe, however, that those chosen will give satisfaction to our readers and to all concerned. One hundred and one pieces were submitted for the contest. The prizes will be given at the grand contest and concert, Tuesday evening, June 9, Salt Lake Tabernacle, at which we should be pleased to have all interested in attendance.

Ex-Governor Mabey Chosen Grand Marshall

Former Governor Charles R. Mabey was chosen Grand Marshal of the great M. I. A. parade to take place at the June Jubilee celebration. The fact was announced at a dinner given in the Hotel Utah attended by Committee members and representatives from twenty-one surrounding stakes. Ex-Governor Mabey was introduced by General Chairman Melvin J. Ballard and amid great applause accepted the appointment in a felicitous speech in which he promised to do all in his power to make the parade a success. Twenty-one stakes were represented, from Cache stake on the north to Utah stake on the south. The program was in charge of Chairman Melvin J. Ballard and President Martha H. Tingey. The Pageant Committee was represented by W. O. Robinson; the Parade Committee, by Ann M. Cannon, John F. Bowman, George Q. Morris, Junius F. Wells, Mrs. Katie Jensen, and Oscar A. Kirkham, executive Director. Twelve bands have so far signified their intention of entering the parade. Musical numbers were furnished by a male quartette from the General Y. M. M. I. A. Board. They sang, "Till the Vict'ry's Won," by B. Cecil Gates; and community singing was led by Claude C. Cornwall.

Hillspring M Men Baseball Team

This team with the manager H. G. Folsom has held the Alberta stake championship for the past three years, and has also defeated the Taylor stake championship. It has lost only a single game in its record of games for this period. This game they played by putting in a substitute pitcher. The enthusiasm of the boys is high and they are determined to bring the honor home again this year.



Standing left to right: H. G. Folsom, manager; Walter Leishman, first base; Arnold Tanner, R.F.; Kenneth Allred, S.S.; Willard Brooks, C.; John Davis, Third base. Sitting: Myron Jackson, C.F.; Leo Leishman, second base (captain); Douglas Allred, C.; Lorenzo Davis, L.F.—*Leo Leishman, Captain.*

Cardston High School Basket Ball Team

From Superintendent G. L. Woolf of the Alberta stake we learn that the efficiency report of 100% in that stake, after much hard work, went over with a "bang." The officers hope to maintain it if possible during the coming months, through special plans that the officers have arranged, one being to send a large delegation from Alberta to Salt Lake City in June. Another is a track meet on May 25; and another is a southern base ball league organized with eleven teams, in which the M. I. A. is taking the initiative. The picture represents the Cardston High School basket ball team, champions of Alberta for 1924 and '25. All these boys are M Men who attend M. I. A. and who keep the Word of Wisdom. This is our second year to hold the provincial championship.



CARDSTON HIGH SCHOOL BASKET BALL TEAM

Back row, left to right: E. Wyndr, H. Lee, L. Parrish. Second row: J. Olson, J. W. Low, G. L. Woolf, F. Parrish. Front row: M. Low, L. Card.

Oakland M. I. A. Banquet

The Mutual Improvement Association of Oakland, California, at their banquet on March 20, 1925. John Larson is the newly elected president. There were fifty-four people in attendance. The decoration and arrangements gave a very charming atmosphere, augmented by six lovely Bee-Hive girls who acted as waitresses. Each guest was given a California poppy. Gumdrop teddy-bears, and ladies' dainty parasols, were used for place cards. The Relief Society acted as cooks and they gave a delicious feast long to be

remembered. During dinner a musical program was given, interspersed with speeches from leading officers present. The new president has excellent executive ability and the Oakland M. I. A. cannot fail to forge ahead. Votes of thanks were given to Sisters Lavina Grant, Edith Lindsay and Katherine Aiken who were responsible for the excellent decorations, the Relief Society who were the cooks, and the Bee-Hive girls who made such delightful waitresses. Following dinner the evening was spent in dancing, music being furnished by the M. I. A. orchestra. It was a delightful evening without a dull moment. May we have many more.—*Lewis E. Rowe, Los Angeles, California.*



M. I. A. BANQUET, OAKLAND, CALIFORNIA

First row, left to right: Miss Lindsay, Miss Olson, 1st counselor; Arvilla Daniels, 2nd counselor; Lavina Grant, president Y. L. M. I. A.; Edna Philips, secretary; Lanor Tuttle, amusement; Marva McBride, Mrs. Lameraux, Mrs. Harris, Mrs. Ream, Mrs. C. Aiken, publicity agent. Second row: Miss Everett, Mrs. McKaig, counselor Relief Society; Martha Hunt, president Relief Society; Martha Fitzpatrick, Nellie MacDonald, Beth Kowallis, Charlotte Beman, Edith Lindsay, secretary; Mrs. Robinson, Mrs. Perkins, Mrs. Hall, Mrs. Ellis. Third row, standing: Ivy Richardson, Bee-Hive Girl; Wilson Perkins, Mr. Lindsay, Oscar Burquist, chorister; Albert Fitzpatrick, 1st assistant; Ward Hall, President Edmonds; President J. G. Larson, Reed Smith, amusement committee; Mr. McBride, secretary; L. W. Lambert, Weldon Davis, Mr. Grant President Everett. Back row: Mr. C. Aiken, second assistant M. I. A.; W. D. Lameraux, Mrs. Sainsberry, Mrs. Graves, Mrs. Jones, Mrs. Rea, Douglas Ream, President Willard Ellis, Maurine Olson, Superintendent Robinson, Mr. Harris, Frank Parsons, branch chorister; Ward Hall.

M. I. A. Reading Course, 1925-26

Romantic Rise of a Great American, a biography of the life of John Wanamaker, by Conwell. Price, \$2; by mail, \$2.10.

Forty Minute Plays from Shakespeare, by Fred Barker. Price, \$1; by mail \$1.10.

Mother Mason, a novel, by Bess Streeter Aldrich. Price, \$1.75; by mail \$1.85.

Life of Christ, by Papini. Price, \$1.50; by mail, \$1.60.

The Gospel of Saint Matthew, from the Bible.

Complete Reading Course, not including Bible, special cash price, \$5.75. If charged, \$6.25 plus postage.

Y. M. M. I. A. Statistical Report, April, 1925

STAKES	Should be Enrolled	No. Wards	No. Wards Reporting	Officers and Class Leaders' Enrollment	Ad. Senior Enrollment	Senior Enrollment	Ad. Junior Enrollment	Junior Enrollment	Total	Officers and Class Leaders' Attendance	Ad. Senior Attendance	Senior Attendance	Ad. Junior Attendance	Junior Attendance	Total
Bear River	476	12	12	91	199	160	21	124	595	60	80	85	—	90	315
Benson	758	13	13	125	140	204	115	252	836	68	42	69	37	140	356
Box Elder	786	13	13	102	300	184	32	312	930	68	130	84	17	201	500
Cache	520	8	8	94	55	159	276	—	584	60	15	70	—	200	345
Cottonwood	463	10	6	78	62	195	—	168	503	54	15	97	—	116	282
Deseret	435	12	12	96	254	129	83	138	700	68	171	80	50	97	466
Ensign	906	8	7	61	167	181	—	239	648	49	64	104	—	152	369
Jordan	566	16	8	74	96	113	—	213	496	49	45	41	—	95	230
Jubab	343	5	4	40	76	97	—	116	329	28	38	40	—	40	146
Kanab	210	6	6	50	69	40	—	89	248	—	—	—	—	—	—
Logan	608	—	117	120	216	—	266	719	75	50	110	—	171	406	
Millard	570	9	7	50	100	59	121	—	330	28	53	44	51	—	176
Mount Ogden	613	8	8	70	135	189	—	219	613	56	53	92	—	137	338
Nebo	457	9	8	68	143	134	40	171	556	47	56	59	14	107	283
North Davis	451	7	3	29	47	86	17	99	278	15	10	16	8	50	99
North Sanpete	730	10	8	81	147	166	39	292	725	60	40	79	30	100	309
North Sevier	265	6	4	27	52	53	16	40	188	16	27	26	12	28	109
North Weber	713	17	12	89	65	190	—	189	533	67	15	68	15	106	271
Ogden	794	10	10	103	174	280	—	300	857	75	45	108	—	144	372
Oquirrh	420	5	5	55	61	94	45	172	427	45	23	28	13	93	202
Parowan	463	8	6	48	161	112	44	98	463	27	63	41	27	62	220
Pioneer	777	10	10	99	93	222	78	214	733	76	29	92	36	133	366
Salt Lake	1063	12	12	140	161	230	128	368	1000	107	67	105	69	222	570
San Juan	199	4	2	37	58	64	21	83	268	20	32	32	11	33	128
Sevier	353	6	6	51	84	104	12	139	390	27	42	55	10	103	237
South Davis	503	8	8	80	106	128	23	255	592	69	67	91	15	153	395
South Sevier	285	8	6	45	67	46	10	74	242	25	35	15	6	33	114
Tintic	254	5	4	30	76	34	3	102	245	21	47	21	3	47	139
Tooele	420	9	6	29	86	45	18	57	235	21	31	22	5	42	121
Uintah	407	9	8	57	94	94	—	129	374	39	43	59	—	71	212
Weber	649	8	7	76	127	169	82	187	641	49	36	53	18	98	254
Bear Lake	363	11	10	66	78	110	148	—	402	50	50	61	81	—	242
Blackfoot	514	12	12	88	169	119	10	127	513	58	85	58	5	81	587
Burley	305	9	9	72	131	88	14	129	434	53	72	39	6	69	239
Franklin	420	11	11	96	140	153	—	265	654	65	60	77	—	140	342
Fremont	687	13	10	122	244	261	139	157	923	58	63	71	—	95	287
Idaho	169	8	7	50	82	30	—	44	206	32	40	9	—	16	97
Lost River	120	4	2	26	40	46	—	42	154	8	13	6	—	6	33
Malad	329	8	5	43	61	71	—	96	271	31	47	47	—	58	183
Minidoka	223	8	6	65	93	73	10	77	318	53	39	39	2	42	175
Oneida	354	11	11	85	128	91	27	122	453	48	60	49	12	86	255
Pocatello	473	10	10	101	97	134	36	143	511	75	50	62	25	85	297
Rigby	535	13	13	115	132	127	36	129	539	72	74	67	28	78	319
Shelley	323	9	7	63	97	68	36	52	316	44	55	38	27	12	176
Teton	290	7	4	25	28	—	15	22	90	22	26	—	14	22	84
Twin Falls	192	7	7	48	87	46	—	56	237	35	57	28	—	59	179
Yellowstone	335	9	9	62	109	90	—	98	359	47	71	54	—	43	215
Alberta	351	11	11	90	135	165	30	170	590	62	82	99	9	109	361
Big Horn	340	7	2	13	97	—	17	127	—	—	—	—	—	—	—
Lethbridge	236	9	8	72	74	64	20	74	304	47	40	44	10	73	184
Maricopa	361	8	8	65	127	81	25	113	411	56	85	58	20	72	291
Star Valley	352	11	11	90	45	75	19	96	325	65	36	67	15	83	266
Woodruff	435	8	8	72	161	135	18	139	525	60	93	70	13	80	316
Young	85	4	3	22	33	47	34	—	136	15	16	30	20	—	81
Calif. Mission	707	30	15	108	115	163	71	—	457	79	76	126	46	—	327
N. W. States	200	16	14	82	139	44	8	39	312	68	92	33	5	36	234

Y. M. M. I. A. Efficiency Report, April, 1925

STAKES	Membership	Class Work	Recreation	Scout Work	"M" Men	Slogan	"Era"	Fund	Monthly Stake and Ward Officers' Mtg.	Ward Officers' Meetings	Total
Bear River	10	5	10	10	10	10	10	9	8	6	88
Benson	10	4	9	8	8	10	10	9	9	8	85
Box Elder	10	5	10	8	6	10	10	10	10	10	89
Cache	10	5	10	10	10	10	10	10	8	10	93
Cottonwood	10	6	10	10	10	10	9	10	10	9	94
Deseret	10	10	8	10	6	10	10	10	9	8	91
Ensign	7	6	10	10	10	10	10	8	10	10	91
Jordan	9	5	5	4	4	5	5	5	5	5	52
Juab	9	6	10	10	10	10	10	9	7	9	90
Kanab	10	6	10	10	6	10	10	10	10	10	92
Logan	10	6	10	10	10	10	9	9	10	9	93
Millard	6	5	6	10	7	10	10	8	9	10	81
Mount Ogden	10	6	10	10	10	10	10	10	10	10	96
Nebo	10	5	7	7	4	9	3	5	8	9	67
North Davis	6	4	10	10	10	10	10	10	10	10	90
North Sanpete	10	4	10	10	10	10	10	10	6	5	85
North Sevier	8	5	8	10	4	9	7	5	7	4	67
North Weber	7	5	10	9	8	10	10	10	10	10	89
Ogden	10	4	10	10	10	10	10	10	10	10	96
Oquirrh	10	5	10	10	10	10	10	10	10	10	95
Parowan	10	5	10	10	10	10	9	9	7	5	85
Pioneer	9	5	10	10	9	10	9	8	10	9	89
Salt Lake	10	5	10	10	10	10	10	10	10	10	95
San Juan	10	6	5	10	3	5	10	7	5	3	64
Sevier	10	6	10	7	10	10	10	10	10	8	86
South Davis	10	10	10	10	10	10	10	10	10	10	100
South Sevier	9	5	6	8	6	6	7	8	8	6	69
Tintic	5	6	8	8	6	8	8	8	8	8	77
Tooele	6	5	6	1	1	6	3	6	4	2	40
Uintah	9	6	10	7	10	6	10	9	7	6	80
Weber	10	6	10	8	8	10	9	9	10	10	90
Bear Lake	10	6	8	8	4	9	8	7	7	9	76
Blackfoot	10	6	10	5	7	10	10	9	10	10	87
Burley	10	6	10	6	8	10	10	9	9	8	86
Franklin	10	5	10	10	10	10	10	10	10	10	95
Fremont	10	6	10	10	10	10	10	10	9	8	93
Idaho	10	5	8	10	5	8	9	10	10	8	83
Lost River	10	3	5	5	2	5	4	5	3	5	47
Malad	8	10	10	10	10	10	10	10	10	10	98
Minidoka	10	6	8	6	9	10	9	10	9	7	84
Oneida	10	6	10	10	10	10	9	10	10	10	95
Pocatello	10	6	10	10	10	10	10	10	10	9	95
Rigby	10	6	10	10	10	10	10	10	9	9	94
Shelley	10	5	8	6	8	8	8	8	8	8	77
Teton	3	10	4	—	8	3	6	10	10	5	59
Twin Falls	10	10	10	7	7	10	10	8	10	8	90
Yellowstone	10	6	10	9	9	10	10	8	10	10	92
Alberta	10	6	10	10	10	10	10	10	10	10	96
Big Horn	4	3	3	10	10	3	10	10	3	3	59
Lethbridge	10	6	10	10	10	10	10	10	10	10	96
Maricopa	10	10	10	10	10	10	10	10	10	10	100
Star Valley	9	10	10	10	10	10	10	10	4	6	89
Woodruff	10	6	10	10	10	10	10	10	6	10	92
Young	10	6	10	—	7	7	8	8	10	7	73
Calif. Mission	5	10	5	—	1	5	4	4	1	4	39
N. W. States	10	10	8	3	1	10	8	8	—	9	67

Passing Events

The National Woman Suffrage Association formally ended its existence, April 23, at a meeting held in Washington. Mrs. Catt presided at the function. The organization has been active for nearly 75 years.

Miss Amy Lowell, the poetess, died suddenly, at her home in Brookline, Mass., May 12, of a paralytic stroke. Miss Lowell was taken ill suddenly at her home on April 11, and was obliged to cancel a projected trip to Europe.

Fight on the anti-evolution law in Tennessee has been started. J. T. Scoaps, a school teacher, was arrested at Dayton May 6, for teaching that hypothesis to his biology class. The arrest was made to test the new state law. Scoaps will be tried Saturday before Squire Benson, Dayton's justice of the peace. As a conviction is likely, arrangements are being made for appeal, with a view to carrying the case to the supreme court of the United States if necessary.

Europe must solve its problems and establish peace. That was the burden of the address made by the new American ambassador in London, Alanson B. Houghton, at the Dinner of the Pilgrims, May 4. The speech is regarded as the most important made on behalf of the United States in many years. The speaker said plainly that the United States wanted a settlement of Europe's vexing problems, and that unless peace were established in Europe he feared the part the United States has previously played as an interested and sympathetic participant, "might give way to a lesser role." This may be understood as a warning to Hindenburg that a military policy does not at present suit our country.

The new French ministry is sustained by the Chamber, after a stormy debate. The government, which is designated as the Painleve-Briand-Caillaux cabinet, declared for "a highly qualified representative," of the Vatican and apparently repudiated the idea of General Nollet, the former war minister, for shorter military service and a sort of army reorganization, which Marshal Foch is understood to have opposed. It promised peace to the Catholics and less friction with Alsace-Lorraine and committed itself to efforts to settle the interallied debts in connection with execution of the Dawes reparations plan. M. Herriot's peace program based on the Geneva protocol was adopted without change.

President-elect Paul von Hindenburg made his triumphal entry into Berlin on May 11, surrounded by thousands of policemen on horseback, in airplanes, on motorcycles and on foot. It is said that there were 16,000 of them, to guard against possible dangers. "Everywhere," the story runs, "cheers rolled along the avenue, while police cordons wrestled with the seething masses." Order was maintained until the president had passed. Then the police chains were broken and the crowds rushed forward. More than a score of men and women fainted in the crush and the Red Cross sections had to jump into the fray. Nearly a score were hurt and about fifty were arrested for disobeying police orders. The entrance is regarded as a demonstration by the nationalist party, under police protection.

Ninety-one firemen resigned April 16, from their positions in the Salt Lake City fire department, as a protest against the apparent refusal of the City commission to fire the chief, as demanded by the men. Delmar Lambert, chairman of the grievance committee, said it was two weeks since the hearing

was ended, but that no action was taken by the commission. The men had, therefore, no other recourse than to resign. On the 18th, Chief Bywater resigned, and was given a two months' vacation with full pay, Assistant Chief Walter S. Knight was appointed his successor. The men then notified the commission that all must be reinstated, or none would go back to work, whereupon all were relieved from duty and the stations recruited from other City departments. The controversy ended with the reinstatement of most of the men.

King Boris of Bulgaria was assaulted, April 14, while riding in an automobile, and had a narrow escape from death. One attendant was killed and another seriously wounded. The king, after his escape mobilized a platoon of troops and pursued the assailants. On April 16 a bomb was exploded in the cathedral at Sofia, the capitol of Bulgaria, causing death and destruction. The members of the cabinet, hundreds of leading political personalities and citizens and many military officers were assembled at the funeral of General Georghieff, who was assassinated in the streets of Sofia, on April 14. The number of dead are reported to be 140, and many were injured. None of the ministers was killed, although several were wounded. It is the general belief that this outrage, the attack on King Boris and the murder of General Georghieff constitute an attempt to provoke a communist revolution.

Why Chick Losses?—The enormous loss of young chicks every spring seems to be taken as a legitimate part of the business, but is that position warranted? Professor Byron Alder of the Agricultural College says, "The heavy loss during the brooding period is usually due to poor care or improper feeding." In a circular entitled, *Brooding and Feeding Chicks*, he discusses the type of chicks to get; brooding house equipment, arrangement and temperature, feeds and methods of feeding, cannibalism, leg weakness, mites, lice, and many other things that the successful poultrymen must know. In a separate publication entitled *Feeding for Egg Production*, he gives feed rations and other valuable suggestions for securing high egg production. Both of these publications may be obtained free of charge by applying to the Agricultural College Experiment Station, at Logan, or to your county extension agent.

Three new comets have been discovered this year, according to a report from the Yerkes Observatory of the University of Chicago, dated April 17. They are named 1925-A, B and C. A was discovered by a young Russian astronomer, G. Shajn, at the observatory at Semeis in the Crimea on March 23. Its brightness was about equal to that of a star 100 times fainter than can be seen with the naked eye. It has moved slowly westward in the constellations Virgo and Leo. The second comet, known as B, was discovered by an amateur, William Reid of Rodebosch, near Capetown, South Africa. The first observation to reach this country was made on March 24 when the comet was in the constellation Hydra. It moves toward the southwest at the rate of one-fourth of a degree per day. It is about the eighth magnitude but should be visible in a good field glass. Comet C, was announced by cable on April 4 and the name of the discoverer was given as Orkisz. The comet is in the constellation Pegasus and moving northward slightly more than one degree a day. It is of about the eighth magnitude or slightly brighter.

Miss Susan Anna Lynch, a prominent worker in the Genealogical Society, passed away, April 26, at the home of her aunt, Mrs. Stephen W. Ally, Salt Lake City. Miss Lynch was a teacher in the public schools for several years, and maintained a great interest in children. She was a capable writer, particularly of children's stories, and was always interested in the progress of current events. She was appointed assistant secretary

and reporter of the Daughters of the Utah Pioneers by Susa Young Gates, then president of the organization, and in 1906 assumed the office of secretary, which position she filled until 1909. In the interest of genealogy Miss Lynch made four trips east, working in libraries in large eastern cities, and upon invitation became a member of the New England Genealogical Society, Boston, and the Philadelphia Genealogical Society. She did much research work in the Congressional library at Washington. She conducted classes as Liberty stake representative of the Utah Society. She was related to President Brigham Young and to President Daniel H. Wells. Surviving is her only brother, Stephen H. Lynch, of Salt Lake.

Arlen Claron Nelson lost his life, May 10, when the airplane in which he was making a trip fell to the ground from a height of 150 feet. With him were Grant Christensen and Russell De Loge, two lads 15 years old. A strong west wind was blowing, and the machine side-slipped, went into a tailspin, and then crashed to the ground, where it burst into flames. The unconscious pilot and boy passengers were so badly burned that identification of the charred bodies was difficult. Mr. Nelson's chief interest was in aviation. He enlisted in April, 1917, as a private and was transferred to the air service in August, 1917. He was commissioned and went through all the courses of instruction in the air service. He was at Hoboken, N. J., with overseas sailing orders when the armistice was signed. After leaving active service, Mr. Nelson joined the air mail service and a year after that time had advanced to the assistant superintendency of the western division. Six months later he became superintendent and continued in that capacity to August, 1924, when he resigned to enter the insurance business. Mr. Nelson was first lieutenant in the 325th observation squadron, United States reserve corps. He was an active supporter of aviation and as a member of the board of governors of the United States Aeronautical association served as governor for the Pacific Coast states. This association was organized to promote interest in aviation.

Grant Christensen was the son of Mr. and Mrs. L. P. Christensen of Brigham City. His mother died when he was a baby and his father's death occurred about a year ago. The boy was living here with his sister and was a student at the West junior high school.

Russel De Loge was the oldest of the seven children of Mr. and Mrs. William J. De Loge. His father is an engineer on the Oregon Short Line railroad, and was just preparing to go out on his run when notified that it was believed his son had been killed. Russel was born in Altena, Mich., and moved to Pocatello, Idaho, with his parents nearly five years ago. The family came to Salt Lake about eight or nine months ago.

Photography across the ocean is now an accomplished fact. On May 7, an ordinary photographic negative was transferred by a photoradio-graphic machine from Honolulu to New York, and printed there, all in twenty minutes. No human hand intervened in the process. It was all done by the machine, although four relays were necessary. The radio photographic machine at Honolulu, sent its light beam varying of dots, dashes and spaces on the first lap of their journey, twenty-nine miles by telegraph wire to the high power radio transmitting apparatus at Kahuku, island of Oahu. Automatically the wire currents were changed to radio waves for a 2372-mile leap across the eastern Pacific to a receiving station at Marshall, Calif., which turned them again into telegraphic currents for a nineteen-mile relay to the transmitting station at Bolinas, Calif., where once more the Kahuku process was repeated to dispatch the picture until its trans-continental leap of 2640 miles to the radio receiving station at River Head, L. I., was finished. Into wire current once more, and the pictures were delivered at the offices of the Radio Corporation, Broad Street, New York.

The apparatus which began the process in Honolulu was a portable machine sent last month from New York in charge of Alfred E. Koenig, 20-year-old wireless expert, who four years ago was an office boy in the New York offices of the corporation.

Saltair was destroyed by fire, April 22. The flames originated in a concession called the Ali Baba Cave, at the southern end of the Pavilion, about 2:20 p. m. Employes, workmen, concessionaries and volunteers from the Crystal Salt Company, augmented in due time by contingents from the Salt Lake City and county fire departments fought the flames, but the destroying element, aided by a strong, shifting wind, prevailed at last. Concerning the origin of the fire L. S. Peterson, an employee of the Great Salt Lake Amusement Co., operators of the concession, states that he was working on a motor in the workroom of the concession near the entrance to the cave, when he smelled smoke. He went out onto the pavilion to ascertain the origin of the odor and discerned a wisp of smoke emerging from the ceiling of the cave. Running down the right-hand leg of the tunnel, Peterson began exploring its 700-foot length for the source of the smoke. He had traversed nearly two-thirds of the distance, had rounded the tunnel bend and was outward bound when he encountered a wall of flame about four feet wide and running the height of the cave. Soon the blaze spread to the Hippodrome, then to the Ship Cafe, and finally to the Pavilion, and in short time all that remained of the buildings on the platform of the famous resort were charred timbers and twisted iron beams. The damage is estimated at \$250,000. It is understood that the control of the resort has the last two years been in the hands of the Zion's Savings Bank and Trust Co. There is now some talk of turning the resort over to Salt Lake City.

Seek the Good

There is a way, we sure will find, to everything that's good, and if we set our strength and mind on it, as e'er we should, we will attain the goal we seek, in some bright future day; and if we're always good, and meek, we'll never need to stray. There is a path to truth and right, and yet, there's only one. The path of knowledge and of light, to travel, you've begun. And still, the devious ways of men, invented oft for pleasure, will hardly set you right again, until you pay full measure. The joyless mirth of youth and age, is sad indeed, to hear—but is a lesson from the Sage, to guide our footsteps clear of wreckage in the path of life, that guiles us to the shore, and tosses us into the strife, to hold us evermore. So heed the warning, gentle friend, I give to you this day, and never tamper with or mend, the straight and narrow way. For God above has set the stakes, and tells you what is good, and if you try, you'll make mistakes, that won't be understood. The best and only way to Heaven is to go ahead and do the thing that's set for you, and leave at once your bed of idleness and pity, and remorse and sorrow too, and do the work that's in the course, and smile if you are blue. I tell you it's the works that count, as well as faith and prayer, and if you want a large amount, you'll have to do your share. There's nothing gained in shifting loads to other fellows' backs, or traveling forbidden roads, to 'scape the heavy packs. Perhaps sometime you'll understand, when life is almost through and then you'll see the valiant stand, that marks a man as true. So while you have the courage left, and strength of soul and mind, be sure you follow in the cleft, and leave the rest behind.—

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One of our most interested and intelligent investigators here has expressed his liking for the *Era* by saying that it is without doubt the best magazine of its kind he has ever come in contact with. With best wishes for the continued success of the good work of the *Era*, I remain sincerely your brother,—Rulon H. Tingey, mission secretary, Auckland, New Zealand.

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Two Dollars per Annum

*Entered at the Post Office, Salt Lake City, Utah, as second class matter
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of
October 3, 1917, authorized on July 2, 1918*

Heber J. Grant. } Editors
Edward H. Anderson, }

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Moroni Snow, Assistant.

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Although I've lived my three score years and ten
I cannot idly wait life's laggard flight—
I feel an urge to serve my fellow men

I cannot rest content to merely live
Life's saddle waits, I yet may mount and ride—
There is no joy except for those who give,
So let me serve, till elsewhere I abide.

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Salt Lake City, Utah

Thought of a Missionary

Here I sit a wandering "stranger,"
Sort 'a homesick in a way
Gazing at the glowing embers,
As they twinkle, crackle and obey
The fundamental law of nature,
"Matter may change in form, but
Cannot be destroyed."
Though the coal may turn to ashes
And the curling smoke ascend

Manchester, England

There still remains the debris
As proof that even coal does rend
Service before exhausted.
And likewise I may, too,
Give the best within me,
So when I am but debris
They may gaze with pride upon me
And pleasantly remark and say,
"There lies proof of service rendered
in his day."

JAMES K. KNUDSON

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Spring Is Here

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Spring with all its fresh, moist air.
Bubbling streamlets, birds on wing
Lovely birdies, sing, oh, sing!

Spring is here, o-chee, o-cheer
Can't you see it, feel it, hear?
Robin pipes it chirp, chirp, chee!
And the blackbirds chick-a-dee.
Meadowlark—oh, hear him near,
He'll just tell you Spring is here!

Spring is here, o-chee, o-cheer
See there's pussy willows near.
Melting snow banks drip and crack.
Oh, the flowers will soon be back!
Listen, listen, can't you hear?
Spring is here, o-chee, o-cheer!

Spring is here, o-chee, o-cheer!
Cr-ee, cr-ee, cr-eer, cr-eer,
Stop and listen! Did you hear
That messenger in skies so clear?
Kil-deer, kildeer, kil'deer, kil'deer
Oh, happy be! the Spring is here!

JENNIE T. SWAINSTON.

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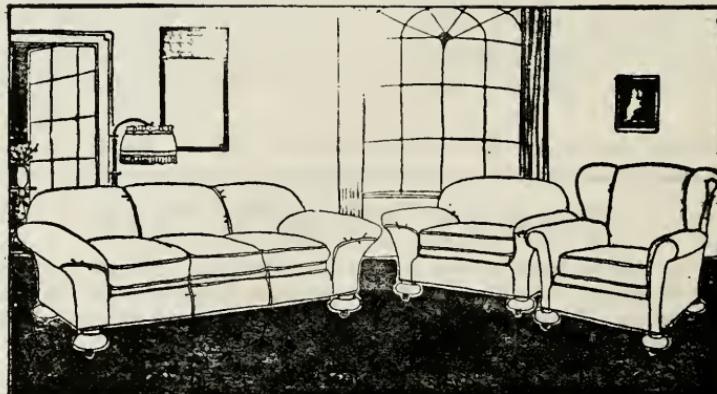
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Meditation

Oh, rugged hills of ghostly gray,
Why did I roam to you today?
Was it to feel your spirit true,
To help me start my life anew?

Or was it just to spend my time
In pleasure, seeking joy sublime?
Me thinks it was to feel your power,
And shroud it round me one short hour.

The inspirations you have brought,
Within my heart has wonders wrought,
Has calmed my troubled spirit's voice,
And made my heart with love rejoice.

I know now why I came to thee:
It was to seek humility,
It was to find deep solace here,
And learn God's wonders to revere.
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